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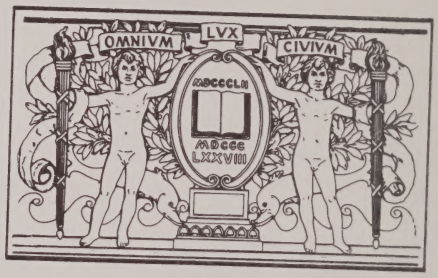

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PHILOSOPHY

OF

MYSTERIOUS AGENTS,

HUMAN AND MUNDANE:

OR THE

Dynamic Laws and Relations of Man.

EMBRACING THE

NATURAL PHILOSOPHY OF PHENOMENA STYLED
"SPIRITUAL MANIFESTATIONS."

BY E. C. ROGERS.

"The relations of physical agents to the animal economy are infinite." — EDWARDS.
"We stand in connection with the universe by a new and hitherto unsuspected reciprocation." — REICHENBACH.

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PREFACE.

THE following work is the result of a long and patient enquiry into those mysterious phenomena which, from the earliest ages, have been found to be associated with human beings; but which either, on the one hand, have been regarded as the superstitions of the ignorant, or, on the other, have merely received a flippant explanation, or have been used as the materials of a mystical philosophy.

While every other field of natural enquiry seems to be occupied with busy, patient plodders for the ore of truth; while the profoundest talents, and the most varied learning, are employed in developing the sublime laws of the heavens and the earth; while the mysteries of light, heat, electricity, and of magnetism; of chemical affinity, and of molecular agency; are being displayed in their wonderful relations to this mundane sphere, no profound learning, no master mind, seems to have entered this field with the same spirit of patient enquiry, and unmystified intellect, that in modern times characterize our chemists and our astronomers in their respective fields. But we have to remember that by the former, the mysteries of Alchemy have been transformed to the precise laws of Chemistry; and that by the latter, the fearful wonders of Astrology have assumed the sublime principles of Astronomy. Numerous works have been written upon the mysteries of which this volume treats; but with only here and there an exception, they have regarded the phenomena as the "disclosures of the invisible world;" as the "manifestations of spirits;" not as the phenomena of nature, to be classified and arranged according to their relations, that their real agency may be discovered.

Now, either these phenomena, and the like of them in all past ages, are the productions of spirits of another world, or they are the production of causes lying within the sphere of this world In what way can we decide this question fairly? Certainly by the most candid and thorough investigations, without leaning to either side. But this cannot be accomplished by observing a few isolated cases, or the collection of a few phenomena. The enquirer must travel over the whole ground. He must take the facts of the past, of an analogous character, and compare them with the modern facts. He must view every accompanying circumstance, every particular or general influence, every condition entered into for the evolution of the phenomena. In short, a scientific method must be adopted and closely followed. Of the method we have adopted in the treatment of these occult phenomena, we shall particularly speak in the Introduction. We would remark here, with regard to one great difficulty we have had to meet with in all our enquiry, viz.: that but few faithful records of mysterious phenomena are to be found. The most wonderful circumstances have been given in the boldest, and even in an exaggerated language, while the circumstances, which would require some special attention and protracted enquiry on the part of the observer, have been almost entirely neglected. This work is far from satisfying the author, as to the style and arrangement; the former he has not aimed to excel in, and it is possible that in some few instances, in the more abstract portions, he may here and there be a little obscure to the general reader; he has aimed, however, to express himself as clearly as the nature of the subject will permit. He has not given a work merely to be read, but to be studied. The public, however, must judge this for themselves. Such as it is, he consigns it to them as an appeal to their reason. May the ever present Deity make it the minister of good, which it is the prayer of the author for it to accomplish,—the advancement of man in a knowledge of his own being, and of his wonderful relations to this mundane sphere; that he may know also wherein his highest nobility and culture consist; and how, by his *spirit,* he may have a *conscious* alliance with the angels, and the ever blessed God.

Boston August, 1852.

INTRODUCTION.

It is fitting we should speak here of the principles we take for granted in the outset of this enquiry, and of our method of investigation, that the reader may see the legitimacy of our deductions.

1. There can be no inductive science, no discovery of the laws of nature, without an accumulation of facts or phenomena by careful experiment or cautious observation. These, however, would not be sufficient alone. The facts accumulated must be carefully compared, classified, and arranged, according to *their relations*.

2. No phenomenon, therefore, can be scientifically accounted for, without its being referable to a class of phenomena already known, or which is capable of being formed from the abundance of materials already existing, or which may be furnished by direct experiment.

3. It follows, that, whenever any phenomenon presents itself for explanation, we should seek, in the first place, if there is any class of analogous phenomena to which it belongs, where experience, experiment, or observation has shown the cause.*

* See Sir J. F. W. Herschel's Discourse on the study of Natural Philosophy, § 141.

4. "Here, then, we see the great importance of possessing a stock of analogous instances or phenomena which class themselves with that under consideration, the explanation of one among which, may naturally be expected to lead to that of all the rest. If the analogy of two phenomena be very close and striking, while, at the same time, the cause of one is very obvious, it becomes scarcely possible to refuse to admit the action of an analogous cause in the other, though not so obvious in itself.*

5. "In general, we must observe that motion, wherever produced or changed, invariably points out the existence of *force* as its cause; and thus the forces of nature become known and measured by the motions they produce. Thus, the *force* of magnetism becomes known by the deviation produced by iron in a compass needle, or by a needle leaping up to a magnet held over it, as certainly as by that of adhesion to it when in contact and at rest, which requires force to break the connection; and thus the currents produced in the surface of a quantity of quicksilver, electrified under a conducting fluid, have pointed out the existence and direction of forces of enormous intensity developed by the electric circuit, of which we should not otherwise have had the least suspicion." †

6. The cause of any one or any class of phenomena is not attributable to supernatural agency, if the *phenomena* are natural or physical.

7. Before a class of mundane phenomena is *proved* to take place by a super-mundane agency, it is fanciful, whimsical, to attribute the former to the latter; for all past experience, the whole history of science, shows its folly. Let that of Chemistry, Astronomy and Geology teach us. Take the following example: The phenomenon of shells found in rocks at a great height above the level of, and at a great distance from, the sea,

* See Herschel's Discourse, § 142.
† Ibid, § 143. Phil. Trans., 1824.

was at one time attributed to the influence of celestial bodies; but all modern geologists, with one consent, see it to be attributable to mundane agencies; that these shells had their origin at the bottom of the sea, and that a subsequent alteration of the relative level of the land and sea raised them to their present height above the latter.*

8. If in a class of phenomena of an analogous character, we find one which is attributable to mundane agency, we are bound to refer them all to the same, and not to separate them—attributing that to the mundane agency which plainly indicates it, and the remainder to super-mundane powers—as the principle of such a procedure would subvert the law of all scientific research.

9. It is no positive evidence against a supposed natural cause of a given class of phenomena, that a few cases seem to be exceptions, much less are such apparent exceptions against the evidence of a *plainly indicated* cause; for in all classes of phenomena, where there are numerous conditions for their evolution, and counteracting or modifying causes existing, such apparent exceptions have always made their appearance, "which are also made to disappear on allowing for their modifying causes. This remark becomes of the greatest importance, when (as is often the case, says Herschel,) a single striking exception stands out, as it were, against an otherwise unanimous array of facts in favor of a certain cause." †

10. "We are not to deny the existence of a cause in favor of which we have a unanimous agreement of strong analogies, though it may not be apparent how such a cause can produce the effect, or even though it may be difficult to conceive its existence under the circumstances of the case." ‡

11. "The detection of a *possible* cause, by the comparison

* See Herschel's Discourse, § 138.

† Ibid, § 154; also § 155, where an instance is given.

‡ Ibid, § 148.

of assembled cases, *must* lead to one of two things: either, *first*, The detection of a real cause, and of its manner of acting, so as to furnish a complete explanation of the facts; or, *secondly*, The establishment of an abstract law of nature; pointing out two phenomena of a general kind as invariably connected; and asserting that where one is, the other will always be found. Such invariable connection is itself a phenomenon of a higher order than any particular fact." *

12. Whenever any two phenomena are found associated, or accompanying each other under peculiar circumstances, and the one ceases or diminishes on the suspension of the other, we are forced to conclude that they relate to the same cause; but if we find cases where the one continues while the other ceases, we have the evidence of accompanying, modifying influences.

PHILOSOPHY OF CAUSE AND EFFECT.

13. It is important to understand in all researches what we are seeking after. If we are to seek the *cause* of any given phenomenon, it should certainly be known what a cause is. The spontaneous reason teaches this, we know, and so does nature every where else; but certain human theories or notions have blinded the minds of most people to its simple character. If we ask, then, what is cause, the answer to the question comes to us from two opposite sources: *first*, from our reason; *second*, from outward observation.

The idea of cause is always the relation of an agent to a thing; it is the idea of some power acting upon some substance, which latter is passive to the former. Now, the action of the agent upon the passive substance always produces a result—an effect.

14. Thus, we see, it is the AGENT *acting upon the* SUBSTANCE that constitutes the CAUSE. The agent, then, is *not* a cause

* See Herschel's Discourse, § 162.

without a *substance* to *act upon*. It is impossible to conceive it to be. Cause, then, is not simple, neither in the conception of reason, nor in the fact of nature. *It is complex.**

15. We have the fact then to consider, that in order for the agent to act upon the substance, there must be a pre-established law of relation existing between them. Hence we find that the Agent is associated more or less with the substance, but not always in a state of activity. Now, where the Agent exists in this (so to speak) latent state, it is necessary that some *special* relation be established between them; that is, between the agent and the substance. Here come in what are termed circumstances, occasions, conditions to be fulfilled, meaning simply the entering in of other agencies, which either change the condition of the first with regard to the substance with which it is associated, or changing the condition of the substance with regard to its relation to the agent.

It is in this way that nearly all the phenomena of nature are produced. Seldom do we find them wrought out by one agent alone.

16. For example, in the process of crystalization under the influence of light, the molecular agent associated with the molecules is quickened into action by the former. One *condition*, then, necessary to be fulfilled in order to obtain this crystalization is *light*.

17. But this is not all: there is another condition here. It is found in this case not only necessary to have light, but the molecules themselves must be in such a condition, with relation to each other, that the molecular agent can have free play among them. They must be suspended in a free medium; that is, you must dissolve the substance you wish to crystalize, so that the molecules (or particles) can freely move with

* It is well to remark here that many in using the term *cause*, refer to the *agent* alone. If the above reasoning is correct, however, such a use of the term is incorrect.

regard to each other's polar force. Here you have the *condition* of *place.*

18. You have then two classes of conditions to fulfil. *First,* those relating to agent — the actor. *Second,* those relating to substance — the thing acted on. Now, the action of the *substance* under the influence of the agent, is a phenomenon. If this last action has a result as in crystalization, you have a second phenomenon, (the crystal)—the former characteristic of the agent, (action;) the latter characteristic of substance, (form.)

19. Now, all science, in its first analysis, consists in the discovery of the action of agencies upon substances, and the laws of their relations, which become known by obtaining a knowledge of the exact conditions under which the agent acts upon the substance in developing the phenomena. And every agent is known by obtaining a knowledge of its characteristics, developed in the phenomena under given conditions.

20. For instance, the agent known under the name electricity, bears always the same characteristics under the same conditions when acting upon matter. Now, if we find an agent under the second class of conditions, (those of matter,) with regard to electricity, exhibiting those which do not belong to electricity, we are forced to conclude it is some other agent. Take another instance, electricity has the characteristics of making choice of certain substances as conductors, and of refusing to act through others. That cannot be electricity then, which, under the same circumstances, will manifest the action of an agent through an electric non-conductor.

21. Now, if an agent has different characteristics from every other well known agent, under the same conditions, then we must refer the characteristics to some heretofore unknown agent, and commence a series of enquiries *with regard to those characteristics;* and, after distinguishing them by determining the precise conditions under which they are made to appear, and the form of substance with which they seem to be mostly

associated, the rules of philosophy demand that the new born shall receive a name.

22. In our researches with regard to the phenomena treated of in the following pages, we have found so many of the characteristics of an agent differing so essentially from those of Electricity and Magnetism proper, and bearing so many of the characteristics of identity with the Odyle of Reichenbach, that we feel forced to admit this identity. (Their analogies, or characteristics of identity, will be shown in the body of the work.)

23. We are aware, beforehand, that this will not be fairly understood by a certain class of minds. And in order to show this anticipated misunderstanding, we will digress here, to state, that but comparatively few persons observe nature sufficiently to see that the same agent, acting on the same substance, will vary its phenomena, just as the circumstances are varied, under which the one will act upon the other. So it will be concluded by such persons, that the physical agent engaged in the so called "spiritual manifestations" *cannot* be the Odyle of Reichenbach, because "mediums" do not exhibit the same phenomena in all respects, that Reichenbach's patients did; neither did the latter receive the "rappings," or "move tables."

24. To return. From what has been shown in the previous pages, we have to conclude that the world, and indeed the universe, is made up of Agents, Substances, and Phenomena. But an Agent is never, of itself, perceived as an entity, a substance. (Agent here, of course, is understood *primarily*.) It is only its phenomena, its action upon substance, that we perceive by the five senses. This action of *some* of the primary agents is plainly discernible through the normal five senses. The action of light and heat we may be more or less constantly aware of, and their phenomena we readily and constantly refer to the proper source.

25. But there are some phenomena which are developed by the action of light upon matter, which we should *never* refer to

the proper agent, if some scientific process was not adopted to discover the relation between the agent and the substance, with which the phenomena were connected. Who, for instance, could know that different rays of light produce totally different physical effects, if he was not led to certain scientific researches respecting this? Seat a totally uninformed person before a camera in which is placed an iodized plate. Let him, in his wonderment, watch your manœuvres. Notice his surprise when he beholds his own image fixed there, as by the most perfect limner! nay, which no mortal artist would be able to execute. What mystery is here! This is by the action of an agent whose source is many thousands of miles distant from the earth; the whole process of which is hid from sight, all that the eye can discern being the final result. Yet science has gone so far as to discover some of the most beautiful laws by this process.

26. Light and heat have always been known as agents, by the common sensation of their more palpable phenomena. But electricity and magnetism were not known until their phenomena were specially observed. Many of the facts of these agents, before the latter had become known, were referred to spiritual agencies. It is the tendency of ignorance, in every age, to do the same thing. The reason demands an agent adequate to the production of every phenomenon. If she has not been furnished with sufficient data by which to arrive at a correct conclusion, imagination, influenced by a blind marvellousness, will refer the phenomena to some supernatural cause. Hence the early superstitions about chemical operations, the appearance of comets, eclipses, meteors, the "bog lights," and a thousand other phenomena. But as the agencies of nature have become known, and their laws and conditions of action discovered, the domination of superstition has given place to the triumph of reason and the reign of truth.

27. All agents are associated with substances, and may be thus considered: *first*, General Agents; *second*, Particular

Agents. General Agents are those which exist in association with matter in general — such as magnetism, (the magnetism of M. Becquerell, or the ferro-dia-magnetism of Professor Faraday,) electricity, heat, &c. These are associated with all matter.

28. Particular agents are associated with particular forms of substance, and depend on the action of general agents upon the molecules of particular forms or combinations of matter. Hence, as is well known to chemists, that the same elements of matter, in the same proportions, simply by the action of an agent upon them, may be made to assume totally different forms, with totally different qualities. Thus, cyanuric acid, — which is a crystalline substance, soluble in water, — by the addition of a few degrees of *heat*, will be converted into hydrated cyanic acid, which is a volatile fluid, and cannot be brought into contact with water without instant decomposition ; and yet, the elements of which they are composed are entirely the same, while their effects upon the human organization are totally different.

29. Thus it is seen, that the action of general agents upon particular combinations of elements of matter, will produce specific forms of agency, as well as particular forms of matter. Specific agents, then, are associated with particular forms of matter, and depend upon the molecular arrangement of the latter. General agents control these molecular arrangements, according to the inherent capabilities of the molecules. All Isomeric compounds are *perfect* examples of this law. But it holds good not only here, but every where else.

30. We have been particular at this point, as we wish to show the scientific ground we occupy in these investigations, and the strength of our starting point.

31. Another principle we shall be sure not to lose sight of throughout these investigations is, that every physical phenomenon has for its production a physical agent and a substance upon which it acts, and that the agent and the substance are adequate

to the production of the phenomenon *when their law of relation is fulfilled.* Here we feel obliged to explain somewhat the meaning we attach to the term relation.

Let us present the above in a little different form of proposition. Thus: —

No phenomenon takes place except by the RELATION OF SOME AGENT TO SOME FORM OF MATTER. For example, in order to obtain the phenomena of magnetism, (i. e., its attraction and repulsion,) from a piece of soft iron, the latter must be brought into relation with the former. Now, the former is most strongly associated with the earth, giving it a negative and positive polarity. Your piece of iron, then, must be brought *into relation with* the polar magnetism of the earth. The line of this relation runs nearly north and south, and is called, the "magnetic meridian." But the exact polar relation is, in this latitude, in a considerable dip at the north. Now, see how beautifully, when this law of relation is fulfilled, this piece of soft iron becomes, itself, a magnet similar to the earth. Let your iron be a strip of Russia sheet, six inches long, and a half or three quarters of an inch broad. Take an end of this in each hand, and hold it in the magnetic dip of the earth. While in this condition, give it a twist, as the washer-woman would in wringing a garment; one twist is sufficient. By this you change the molecular condition of the strip of iron and bring each molecule in relation to the polar magnetism of the earth, and thus you obtain for the piece of soft iron a permanent magnetism, the north end becomes a north pole, the south, a south pole.

32. What, then, is the law of relation, but the conditions which must be fulfilled, in order to obtain *particular phenomena.* It would have been *contrary* to the magnetic condition, or law of relation, to have held the piece of iron east and west. The same phenomena, *then,* could not have been obtained.

33. Now, what we observe in this case, is but the exhibition

of a universal law, that *no phenomena can be developed without the fulfilment of some principle of relation existing between an agent and a substance.* When all those conditions are fulfilled, — when the whole law of relation is observed in any given case, — phenomena of a special character are the inevitable result.

34. It is evident, therefore, that one of the highest aims of science is, to discover the laws of relation between agent and substance in the production of phenomena. But how can this be effected? We answer in the language of all science, only by *observing under what conditions and circumstances the phenomena occur, both as regards the agent and the substance.*

35. This brings us to another important observation we are not to lose sight of in our enquiries into the phenomena of man, viz.: that all agents have a modifying influence upon one another, — not as to their primary differences, but as to their modes of action upon matter.

36. For instance, a given substance will be formed into crystals by the agency of light, *provided the medium in which it is suspended be kept at a particular temperature;* but if the temperature which enters into the conditions in the crystalic process, is raised above that particular point which the perfect process requires, the result is an amorphous or irregularly formed body.

37. So the vital agent, in the animal and vegetable economies, requires a certain degree of the calorific agent; but if the latter is raised greatly above, or falls much below the normal standard, the former cannot proceed in its usual course, but is modified in its action. Here, again, it will be seen, we meet the law of relation.

Another, and a beautiful instance of the modifying influence of one agent upon the action of another, is seen in the following:

38. It is a well known law of caloric, to equalize itself through all bodies. But the vital agent modifies the action of this law in all those forms of matter in which the latter is active; so

that, whether you elevate the surrounding temperature above, or depress it below the normal standard of the vital temperature, the *vital agent* will invariably meet the exigency, and prevent the law of calorific equalization from infringing upon its domains. But the moment the vital agent is weakened in its action, or destroyed by changing the conditions of the matter upon which its action depends, the external calorific agent will fulfil its law of equilibrium on the organized body, as well as on the inorganic, and all the temperature that the organized body possesses, above surrounding matter, will be given off by the same law. The vital agent, therefore, in its normal process, acts both negatively and positively upon the outer world, according to objective circumstances, and subjective conditions. Hence, again, the law of relation.

39. Once more: It is a well known law of electricity to equalize itself through all matter nearly in the same manner as we have noticed in the case of heat. But the vital agent meets this, at once, on the outskirts of her dominion, and modifies the electric action; *not, however, unless the former retains all its normal conditions in the organism.* If these are changed, then the electric variation, which occurs in every change in outward nature, will be instantly propagated to the interior of the susceptible organism; so that when the electric tension of the atmosphere is very high, the electricity of the organism will be equally elevated; if, on the contrary, the former becomes depressed, the organism will become affected in like manner.

40. We have now arrived at a point of grand importance, to be recognized throughout this work, viz.: that *whatever external physical agent can be made to act upon the internal human organism* WILL MODIFY THE ACTION, CONSEQUENTLY THE PHENOMENA OF THE PSYCHOLOGICAL AGENT.

This proposition, startling as it may appear at first view, is, nevertheless, susceptible of the strongest demonstration. The case of every invalid exemplifies it. The pathogenetic action of nearly every drug in nature proves it.

41. It follows, therefore, from what has already been shown, that whenever the normal condition of the organism is changed so as to allow of the influx of agencies from the external world, the psychological agent will become more or less modified in its action, and removed from its normal standard.

For example, innumerable invalids are hopeful or sad, irrascible or kindly affectioned, according to the dynamic condition of external bodies, and the surrounding atmosphere. This susceptibility of the psychological agent to modifying influences, is not only seen with regard to the action of the general dynamics of the earth, but with regard to the specific psychological influence of surrounding persons.

42. Nay, this influence or agency, on the one hand, and susceptible passiveness, on the other, are so great in some instances as to produce *a total change in the sense of* PERSONAL IDENTITY. So that individuals have been known to identify themselves with the Deity, with Christ, a toad, a stone.

43. It is a serious question here if that is an immortal nature which is so susceptible of vital change, which can lose so readily its *own* sense of identity for that of another.

We have now arrived at that question, which, of all others, is the most important to man, and which will frequently be brought to view in the body of this work.

44. Man presents to himself two classes of phenomena: *first*, those which he determines as a self-conscious, self-reasoning, self-governing agent; *Second*, those which he does not determine, and are without his own control; which, moreover, he finds himself, under certain circumstances, forced to develope, even against his will and the dictates of his reason.

Now, here are either two distinct agencies at work, totally unlike one another, and in direct opposition; or the two opposite classes of phenomena are the action of the same agent in direct opposition to itself. To assume the latter may serve to

sustain the false philosophy which has obtained for centuries, but this will make us no wiser in regard to ourselves.

45. It is not to be wondered at that man has always been regarded as an anomalous being — the only enigma of nature; with regard to whom more theories have been written than of all the rest of creation beside, but without the addition of scarcely a ray of light in a century.

46. Man has always confounded his animal with his highest nature; while at the same time he has looked upon the animal as entirely destitute of a spirituality. Some persons, however, have found themselves forced to regard *some* animals as possessing immortal spirits, inasmuch as they find them possessed of certain powers which they regard in themselves as spiritual. Thus they reason:

All *thinking* beings are spiritual beings.

Certain animals, in common with man, are thinking beings; such animals are then spiritual in common with man. Again:

47. All beings who possess the powers of *clairvoyance* must be spiritual beings, for *clairvoyant power* is, beyond all doubt, spiritual.

Now, certain animals below man have been known to be *clairvoyant;* the evidence of this is indubitable.

Such, therefere, must be spiritual animals. Once again let *us* add:

48. All beings that have *affection* must be spiritual, because affection is a spiritual power.

All animals have more or less affection; therefore, all animals are more or less spiritual. Finally:

49. The psychological nature is spiritual and immortal. It is in itself indestructible. All animals have psychological natures in common with man; therefore all the souls of animals, in common with the souls of men, are spiritual and immortal.

50. Now, if the major premises in these syllogisms are just,

the minors and conclusions are not to be denied, however much they may offend our pride or taste. Bears and bugs, lions and lizards, wolves and weavils, sea monsters and land serpents, all have psychological natures or sympathetic susceptibilities. To escape these absurdities, flight is made to theory again, and it is supposed that the psychological nature, which man possesses in common with the animal, is, in *some way*, made spiritual and immortal; while that of the animal is left to perish with the death of the body. But we say at once, *away* with the whole of this miserable theorizing upon imaginary differences! and come unhesitatingly, confidingly to the interrogation of nature!

51. Ask your *self* wherein *you* are different from a mere animal. To see the grand difference, notice that the psychological nature of the animal is *controlled by outward objects acting upon internal senses* and propensities; that it has no self-judging, self-deciding, self-governing, self-conscious personal identity. But be cautious how you confound this with the psychological. Man has both; the animal has but one. The former * makes man *man*. The latter † makes him an animal. The former makes him a governor of himself. The latter makes him an automaton — the tool of any sensuous influence that may preponderate at the time. The former makes man a self-conscious, accountable being; the latter an irresponsible machine. When the former is suspended in its action by an abnormal condition of the brain, the latter may be made to assume *any* sense of identity, from that of the supreme Divinity to that of a toad, from that of the Archangel Gabriel to that of a shilling bit. Whereas, the former can *never* be made to change its own sense of personal identity for that of another. It may be suspended in its action, as in insanity, sleep, mesmeric trance,

* That is, the self-judging, self-deciding, self-conscious, personal identity.

† That is, the psychological, controllable by outward mundane influences.

pathetism, &c.; but it *can never be made to feel that it is other than itself.*

It is, indeed, the active agent in man, and gives the consciousness of power; whereas, the latter is the passive instrument of the dictates of the higher nature, or of the unnumbered influences of the outer sensuous world.

By the former, he is to claim *conscious* alliance with the Divinity, for it is an image, nay, a child, of the All Controlling Spirit. For as the ever blessed God is the ever active, ever developing energy of the universe, so is the self-conscious Will and Reason of man the only lawful governor of the human sphere.

Hence, it is the *centre* of highest agency on earth under Deity. From this go forth the mandates that control the wild forces of nature, and subdue the earth. Whereas, the latter is a *medium of communication between the former and the vast world.* It is, therefore, that the latter is *susceptible* to *influences*, even from the stars. It is, therefore, that *with the latter are associated all the agents of this mundane sphere.* To unfold these principles is the object of the following chapters.

PART FIRST.

ON

MYSTERIOUS PHYSICAL PHENOMENA,

WITH

RESEARCHES FOR THEIR AGENT.

PHYSICAL PHENOMENA

OF

UNSEEN AGENCY,

AND

THEIR PHILOSOPHY.

CHAPTER I.

52. It has already been advanced in the Introduction that primary agents are never seen as entities. We find it to be the phenomenon of the agent (developed by the latter acting upon matter) that we cognize through the outward senses. So far, then, there is no more mystery in the phenomena we are to treat, than in the most common exhibitions of nature. Who, for instance, can behold the agent that acts from the magnet upon a piece of iron, or who by watching can find a palpable fluid passing along the electric conductor? It is the effect, then, that is discernible by the five senses; we can never expect, therefore, to be able to detect the *entity* of a primary agent by the outer senses.

53. It may be asked, in view of this fact, how it is we know that agents do exist? The answer returns us again to the same point, viz.: by the facts of phe-

nomena addressed to the senses, and the action which *reason** by her own inherent law has in regard to them.

54. The mysteries of the present day are not without precedent, but we shall have little to do with them in this work, as mere mysteries. We shall take them as the facts of nature, (those which are well corroborated and those we have ourselves witnessed.)

55. From the earliest periods, certain phenomena have transpired in connection with persons laboring under peculiar conditions, and have ever been considered unaccountable except by a reference to supernatural powers, either demoniacal or angelic, diabolical or divine. If we take these phenomena as they have been recorded by the best observers in the past, and as we carefully witness them in the present age, we find them to arrange themselves in two general classes. *First*, those which indicate the action of some kind of agent (more or less intimately associated with particular persons,) upon external things, affecting them sensibly even by mere contact, and sometimes without contact—even at a great distance—producing sights and sounds, which affect not only the senses of men, but of animals—producing shocks, trembling,

* *She* determines that for every phenomenon there is an agent; but never, without sufficient data, does she determine *what that agent is.* The imagination often assumes this prerogative and gives conclusions without *facts*, or furnishes the false data from which the logical faculty draws false principles. But it is not our province here, to enlarge upon this subject. We bring it to view to show how easy it is to be deceived by our imaginations, with regard to the causes of outward phenomena, and that the only legitimate and trustworthy process in arriving at a solution of the mysteries of nature, is to furnish the reason with *facts,* and exclude the influence of imagination. A blind precipitation of faith is, also, a fatal influence to all correct reasoning, for it rouses the action of the imagination, and long before the reason can possibly give a correct deduction, credulity and imagination have conjured one up; and this will be the more insisted upon, as the only correct conclusion, as it is the least possessed of the real truth and the action of reason. Hence it is, that those persons who are most ignorant of the principles of nature, are the more positive and precipitate in their decisions upon any question of mystery. They *know* that there is no natural explanation, and the man is a fool who *attempts* to find one.

spasms, tonic and clonic, and, as we shall show, (in one case particularly,) the extinction of animal life.

56. We have found many cases in this class which have presented none of the characteristics of an intelligent direction. We have in them merely the manifestations of a peculiar physical power, while other cases present the characteristics of psychological agencies. It is natural, then, that we should divide this first class into two sub-classes. The first, consisting of those wherein the physical power is manifested without psychological characteristics. The second, of those which indicate such peculiarities more or less distinctly.

57. The second general class of phenomena, consists of those more immediately connected with the organism of certain persons; such as various involuntary movements of the muscular system; some of which bear the characteristics of psychological agency; while others are entirely destitute of them. We have then in this *second* general class two *sub*-classes analogous to those of the *first*.

58. These two general classes by no means exhaust all the phenomena we are to consider. They embrace, however, all that we shall be called upon to account for, in order to settle the question of the present mystery.

59. Now, as all phenomena depend upon the fulfilment of the precise laws of relation existing between agents and substances, it follows, that, in order to determine what those laws are, we are to determine, *first*, the conditions under which those phenomena occur.

60. Again, as every agent bears its own characteristics in its particular phenomenal develoꝛement, it follows, that, in order to determine upon the identity of any one agent, we are to obtain *its characteristics*. In this way, science has been able to ascertain the identity of electricity, of magnetism, of heat, &c.

61. If now, on the examination of any new class of phenomena, we find an entirely *new class* of dynamic *characteristics*, which cannot be found in any essen-

tial point susceptible of classification with those of any *known* agent, we are *necessarily driven* to a *new dynamic identity*. It is folly to attempt to build a new system *for* nature, she has established her own in every department of her dominions. But it is the office of reason, when by abundant phenomena (the language of nature,) she unfolds to us any one of these, to listen and to understand. It is in this way, only, that the boundaries of science can be extended. For, if we, on the one hand continue to neglect the proper consideration of such characteristic facts, simply because they seem improbable, or, on the other, incorporate them into a vulgar superstition by regarding them as preternatural, we shall forever walk blindly and deafly amid the richest phenomena and the profoundest teachings of nature.

62. The characteristics of physical agency in the first class of phenomena, cannot be identified with those of any well known agent. (Some have called them electrical; none, however, who have any familiarity with its well established laws of action.) They must stand, then, distinct, without forcing them to assume any other dynamic identity than that which they declare for themselves.

63. It is not in every case where this force is displayed, that we are able to obtain many of its higher characteristics; it is only by taking the whole class that they can be viewed to any extent. But it is not to be understood here, that this agent is confined to the developement of such phenomena as belong to the first class alone. Like electricity, it seems to present new characteristics under each new class of conditions entered into for its evolution.

Electricity, for instance, as evolved by *friction*, presents certain characteristic phenomena which are not to be obtained from a common voltaic pile.

64. So under one class of conditions this new physical power presents one class of its characteristics, while under another we witness others. Under one it exhibits a power truly tremendous, which beyond a certain point is uncon-

trollable by the human will, while the fulfilment of other conditions makes it easily controllable by the volitional power, not, however, directly, but through the nerve centres.

65. This brings us to the consideration of two highly important facts, viz.: *first*, that this force is intimately associated with the nerve centres; not that it is *only* associated here, for facts show that it has its play throughout the organization, and as a subjective force or a power of the organism it is highly evolved in the blood.* This agent then, as thus associated with and evolved from the organism, under favorable conditions, reacts upon the outer world. The *second* fact to be noticed, which will be considered fully in its place, is that of the like agent acting from the outer world upon the internal organism, under peculiar conditions.

66. But we will turn now to the consideration of the first class of phenomena, viz.: those which exhibit the action of a physical power emanating from the organism under peculiar conditions, which reacts upon external objects, producing this movement and other phenomena without the usual instrumentalities.

* In that master work "The Animal Kingdom," of Swedenborg, we find the following which he lays down as deducible from physiological observations:—

"There is a certain fluid of the highest degree of purity, called by some the animal spirit, which enters into the red blood as its principal substance, and which constitutes its vital essence.

"At this, the very outset of our enquiry respecting the blood, and the economy of the animal kingdom, we find presented to our notice a certain fluid of a most perfect and refined nature, &c.," § 37; see also § 38; also §§ 41, 42, 63, 65.

PHENOMENA — FIRST GENERAL CLASS.

CASES OF FIRST SUB-CLASS, PHYSICAL PHENOMENA, &c., WITHOUT THE CHARACTERISTICS OF INTELLIGENCE.

67. The first case we shall present, has been too well authenticated to be reasonably doubted. It occurred in the year 1834, in the town of Woodbridge, New Jersey, and was published at the time in the Newark Daily Advertiser. The phenomena made their appearance in the family of Mr. Joseph Barron, consisting mostly of unusual sounds accompanying a servant girl.

"The first sounds were those of a loud thumping apparently against the side of the house, which commenced one evening when the family had retired, and continued at short intervals until daylight, when it ceased.

"The next evening it commenced at nightfall, when it was ascertained to be mysteriously connected with the movements of a servant girl in the family — a white girl, about fourteen years of age. While passing a window on the stairs, for example, a sudden jar, accompanied with an explosive sound, broke a pane of glass, the girl at the same time being seized with a violent spasm. This, of course, very much alarmed her; and the physician, Dr. Drake, was sent for; came, and bled her. The bleeding however, produced no apparent effect. The noise still continued as before, at intervals, wherever the girl went, each sound producing more or less of a spasm; and the physician, with all the family, remained up during the night. At daylight the thumping ceased again. In the evening the same thing was repeated, commencing a little earlier than before; and so every evening since, continuing each night until morning, and commencing each night a little earlier than before, until yesterday, when the thumping began about 12 o'clock at noon. The circumstances were soon generally spread through the neighborhood, and have produced so much excitement that the house has been

filled and surrounded from sunrise to sunset for nearly a week. Every imaginable means have been resorted to, in order to unravel the phenomenon. At one time the girl would be removed from one apartment to another, but without effect. Wherever she was placed, at certain intervals, the thumping noise would be heard in the room. She was taken to a neighboring house. The same result followed. When carried out of doors, however, no noise is heard. Dr. Drake, who has been constant in his attendance during the whole period, occasionally aided by other scientific observers, was with us last evening for two hours, when we were politely allowed a variety of experiments with the girl, in addition to those heretofore tried, to satisfy ourselves that there is no imposition in the case, and, if possible, to discover the secret agent of the mystery. The girl was in an upper room, with a part of the family, when we reached the house. The noise then resembled that which would be produced by a person violently thumping the upper floor with the head of an axe, five or six times in succession, jarring the house, ceasing a few minutes and then resuming as before. We were soon introduced into the apartment and permitted to observe for ourselves. The girl appeared to be in perfect health, cheerful and free from the spasms felt at first, and entirely relieved from every thing like the fear or apprehension which she manifested for some days. The invisible noise, however, continued to occur as before, though somewhat diminished in frequency, while we were in the room. In order to ascertain more satisfactorily that she did not produce it voluntarily, among other experiments we placed her on a chair on a blanket in the centre of the room, bandaged the chair with a cloth, fastening her feet on the front round, and confining her hands together on her lap. No change, however, was produced. The thumping continued as before, except that it was not quite so loud. The noise resembling that which would be produced by stamping on the floor with a heavy heel, yet she did not move a limb or muscle, that we could discover. She remained

in this position long enough to satisfy all in the room that the girl exercised, voluntarily, no sort of agency in producing the noise. It was observed that the noise became greater, the farther she was removed from any other person. We placed her in the doorway of a closet in the room, the door being ajar to allow her to stand in the passage. In less than one minute the door flew open as if violently struck with a mallet, accompanied by precisely such a noise as such a thump would produce. This was repeated several times with the same effect. In short, in whatever position she was placed, whether in or out of the room, similar results, varied a little perhaps by circumstances, were produced. There is certainly no deception in the case. * * * * * The noise was heard at least one hundred yards from the house."

68. In this case no suspicions were entertained by the investigators that there was any supernatural or spiritual power manifested, as there was no manifestation of intelligence. They were purely physical phenomena. Let us here notice several circumstances, and,

First, The thumpings, wherever heard, were always connected with the servant girl.

Second, In the earlier stage particularly, the sounds, when made, were accompanied with spasms in this person.

Third, The thumping or sounds occurred at night, and commenced each evening at an earlier period.

Fourth, In one particular locality the agent acted with such concentrated force as to break a pane of glass; in another to strike a door as if with a heavy mallet, causing it to fly open violently.

Fifth, When certain persons were in the room where she was, the sounds continued, but with less frequency; and the noise became greater the farther she was removed from any other person.

Sixth, When she was placed in a chair, and her feet bandaged, the sounds continued as before, except not quite so loud.

Seventh, The girl could be seen to exercise no voluntary agency in their production.

69. The next case we shall notice is that which we find in the Spiritual Telegraph for July 3, 1852, taken from an old New York paper, bearing date for March 10, 1789. We regret we have not all of the phenomena in this case. Mr. Britton, Editor of the Spiritual Telegraph, has given us only an extract from the letter containing the account, which is as follows: —

"SIR: — Were I to relate the many extraordinary, though not less true accounts I have heard concerning that unfortunate girl at New Hackensack, your belief might perhaps be staggered, and patience tired. I shall therefore only inform you of what I have been eye-witness to. Last Sunday afternoon my wife and myself went to Dr. Thorn's and after sitting for some time, we heard a knocking under the feet of a young woman that lives in the family; I asked the doctor what occasioned the noise — he could not tell, but replied that he, together with several others, had examined the house, but were unable to discover the cause. I then took a candle and went with the girl into the cellar, — there the knocking also continued; but as we were ascending the stairs to return, I heard a prodigious rapping on each side, which alarmed me very much. I stood still sometime, looking around with amazement, when I beheld some lumber which lay at the head of the stairs shake considerably. About eight or ten days after, we visited the girl again, — the knocking still continued, but was much louder. Our curiosity induced us to pay the third visit, when the phenomena were still more alarming. I then saw the chairs move; a large dining table was thrown against me, and a small stand, on which stood a candle, was tossed up and thrown in my wife's lap; after which we left the house, much surprised at what we had seen."

70. In this case we have the following circumstances: *First*, The phenomena are always in some way related to a particular person, and accompanied her. (Nothing is

said in this extract with regard to spasmodic affections.)

Second, On the stairway, the sounds were produced on each side, and at the head of the stair there was a shaking of the lumber.

Third, There was a movement of objects towards or against other persons.

Fourth, There seemed to be no intelligence connected with these sounds or movements.

71. Catherine Crowe mentions several well authenticated cases of this character, and other writers have noticed the same phenomena. A case is given on 410th page of "Night-Side of Nature," — that of a young officer in the English army, who, wherever he went, whether in camp or at home, or among strangers, was liable to be tormented with these noises *at night*. Although there were no particular marks of intelligence, yet they were regarded by his relatives with an abundance of superstition. They considered him "haunted."

72. The following were the characteristic phenomena:

First, There was a beating and pounding about the head of his bed, on the walls, and on the bedstead.

Second, When these sounds commenced, he would sit up in bed, and express vexation by military execrations.

Third, If a cage-bird was in his room, it was certain to be found dead in the morning, or if he kept a dog in the apartment, it would make away from him as soon as released, and never come near him again.

73. The occurrences at Stratford, in the State of Connecticut, which commenced on the 10th of March, 1850, at the house of Rev. Dr. Phelps, belong partly to this sub-class, and partly to the second sub-class. For, according to the statements of the doctor, "communications" were not obtained until the middle of April.* Still, however, many of the phenomena previous to this, had indicated a psychological influence upon the physical agent, and indeed, nearly the whole of them belong to the second

* See New York Observer, June, 1850.

sub-class. We will present in this place, however, some of the important facts stated by Dr. Phelps. "The phenomena consisted in the moving of articles of furniture in a manner that could not be accounted for. Knives, forks, spoons, nails, blocks of wood, &c., were thrown in different directions, about the house. They were seen to move from places and in directions which made it certain that no visible power existed by which the motion could be produced. For days and weeks together, I watched these strange movements with all the care, and caution, and close attention which I could bestow. I witnessed them hundreds and hundreds of times, and I know that in hundreds of instances they took place when there was no visible power by which the motion could have been produced. Scores of persons of the first standing in the community, whose education, general intelligence, candor, veracity, and sound judgement, none will question, were requested to witness the phenomena, and, if possible, help us to a solution of the mystery. But as yet no solution has been obtained. The idea that the whole was a 'trick of the children' — an idea which some of the papers have endeavored with great zeal to promulgate, is to every one who is acquainted with the facts, as stupid as it is false and injurious. The statement, too, which some of the papers have reiterated so often, that 'the mystery was found out,' is, I regret to say, untrue. With the most thorough investigation which I have been able to bestow upon it, aided by gentlemen of the best talents, intelligence, and sound judgement, in this, and in many neighboring towns, the cause of this strange phenomena remains yet undiscovered." These are but a small part of the occurrences at Dr. Phelps' house. As they come more particularly under another head, where the intelligent characteristics are considered, (see Part Second,) we may barely allude here to their physical character. A writer in the New Haven Journal and Courier, (whose statements are to be relied on, according to Dr. Phelps,) relates the following, of which he was an eye-witness:

"While we were there," says he, "the contents of the pantry were emptied into the kitchen, and bags of salt, tin ware, and heavier culinary articles, were thrown in a promiscuous heap upon the floor with a loud and startling noise. Loaves of delicious cake were scattered about the house. The large knocker of the outside door would thunder its fearful tones through the loud-resounding hall, unmindful of the vain, but rigid scrutiny to which it was subjected by incredulous and curious men. Chairs would deliberately move across the room, unimpelled by any visible agency. Heavy marble top tables would poise themselves upon two legs, and then fall with their contents to the floor, no human being within six feet of them."

74. On the 1st of October, Mrs. Phelps and her children left home for Pennsylvania; with this, the phenomena ceased. The doctor remained at his house five weeks after, without disturbance. It might be inferred from this, that those who had left home, had some relation to the cause of the phenomena, if what we have already shown is to be relied upon. We accordingly have the statements of Dr. Phelps:

First, That the phenomena "were most violent when the whole family were present."

Second, That the rappings and other "manifestations" "were less frequent and feebler when but one of the two children (belonging to Mrs. Phelps, she being the doctor's second wife,) were in the house."

Third, "That these phenomena were more frequent in connection with a lad (one of the above children,) of about eleven."

Fourth, "That when these children, with their mother, removed to Pennsylvania, the phenomena did not follow them."

Fifth, "That these children had been frequently mesmerized into the trance and clairvoyant state, (by their father.")

Sixth, One also of the lads was subject to spontaneous trance, and was found at one time in the barn in a cataleptic state.

Seventh, "That since the return of the doctor's family, (which occurred in the spring of 1851,) he has kept the two children separate, (the boy being away,) fearing that his presence would occasion a recurrence of the same phenomena."

Eighth, In the presence of Mr. Beach,* while the boy was in bed, (doctor and wife and daughter also present,) simultaneously with the phenomena, the boy would start up in bed.

Ninth, A large amount of property (stated by the doctor to be between one and two hundred dollars,) was destroyed by this unseen agency.

75. The wonderful occurrence at Stockwell,† in England, in Jan., 1772, are of the same character as the above. We can barely give the most important parts of the phenomena here, and leave the reader to consult the work referred to in the note. No intelligence was manifest in this case.

"On Monday, January 6th, 1772, about 10 o'clock in the forenoon, as Mrs. Golding (the hostess) was in the parlor, she heard the china and glasses in the back kitchen tumble down and break; her maid came to her, and told her the stone plates were falling from the shelf; Mrs. Golding went into the kitchen and saw them broken. Presently after, a row of plates from the next shelf fell down likewise, while she was there, and nobody near them; this astonished her much, and while she was thinking about it, other things in different places began to tumble about, some of them breaking, attended with violent noises all over the house; a clock tumbled down, and the case broke." The destruction increased with the wonder and terror of Mrs. Golding. Wherever she went, accompanied by the servant girl, this dreadful waste of property followed.

Mrs. G. in her terror fled to a neighbor's, where she immediately fainted. A surgeon was called, and she was

* See New York Sun, April 29, 1850.

† See Catherine Crowe's Night-Side of Nature, page 370.

bled. The blood, which had hardly congealed, was seen all at once to spring out of the basin upon the floor, and presently after, the basin burst to pieces, and a bottle of rum that stood by it broke at the same time.

Mrs. G. went to a second neighbor's as the valuables that were conveyed to the first were being destroyed. And while the maid remained at the first, (Mr. Greshem's,) the former was not disturbed, but while the latter was "putting up what few things remained unbroken of her mistress, in a back apartment, a jar of pickles that stood upon a table turned upside down;" and other things "were broken to pieces."

Mean time the disturbances had ceased at Mrs. Golding's house, and but little occurred at the neighbors, while Mrs. G. and her servant remained apart. But as soon as they came into each other's company, the disturbances would begin again.

"At all these periods of action," says the detail, "Mrs. Golding's servant was walking backward and forward, in either the kitchen or parlor, or wherever some of the family happened to be. Nor could they get her to sit down five minutes together, except at one time for about half an hour toward the morning, when the family were at prayers in the parlor; then all was quiet; but in the midst of the greatest confusion, she was as much composed as at any other time, and with uncommon coolness of temper advised her mistress not to be alarmed or uneasy, as she said these things could not be helped. Thus she argued, as if they were common occurrences, which must happen in every family.

"About five o'clock on Tuesday morning, Mrs. Golding went to the chamber of her niece, and desired her to get up, as the noises and destruction were so great, she could continue in the house no longer; at this time, all the tables, chairs, draws, &c., were tumbling about." In consequence of this resolution, Mrs. Golding and her maid went over the way to Richard Fowler's. The latter left her mistress, and returned to Mrs. Pain's, to help this

lady dress her children. "At this time all was quiet. They then went to Fowler's, and then began the same scene as had happened at the other places. It must be remarked, all was quiet here as well as elsewhere, till the maid returned.

"When they reached Mr. Fowler's, he began to light a fire in his back room. When done, he put the candlestick upon a table in the fore room. (*This apartment Mrs. Golding and her maid had just passed through.*) This candlestick, and another with a tin lamp in it, that stood by it, were dashed together, and fell to the ground. A lantern, with which Mrs. Golding was lighted across the road, sprung from a hook to the ground. The last thing was, the basket of coals tumbled over, the coals rolling about the room.

Mrs. G. and her servant now returned home, when the same scene was repeated. Mr. Pain then desired Mrs. Golding to send her maid for his wife to come to them. When she was gone, all was quiet. Upon her return, she was immediately discharged, and no disturbances happened afterward. This was between six and seven o'clock on Tuesday morning."

76. The whole account contains the following important particulars:

First, The phenomena commenced at 10 o'clock, A. M.

Second, They always depended upon the presence of the servant maid.

Third, They occurred always with the greatest energy when the mistress was in the company of the maid.

Fourth, When the maid passed *through* a room alone there would be little or no disturbance of its contents, but if she was soon after followed by Mrs. Golding, various articles would begin to play the most singular pranks, as if Puck himself had come again.

Fifth, Very often one article would be attracted by another, or they would fly towards each other, and striking together fall upon the floor as if both had been charged with some physical agent which made them act like opposite

poles. Then, also, one would fly from another, as by repulsive forces.

Sixth, The phenomena were accompanied with violent concussive sounds about the house.

Seventh, Every thing which Mrs. Golding had touched, seems to have been in some way affected, so that afterward on the approach of the maid, it would be frequently broken to atoms, some times without even her touch. Even the blood of Mrs. G. was highly susceptible under the same circumstances, and the bowl in which it was contained and the glass ware standing by it burst to pieces.

77. In the year 1835, a suit was brought before the sheriff of Edinburg, Scotland, for the recovery of damages, suffered in a certain house owned by a Mr. Webster. Captain Molesworth was the defendent at the trial.* The following facts were developed: Mr. Molesworth had seriously damaged the house both as to substance and reputation,

First, By sundry holes which he cut in the walls, tearing up of the floors, &c., to discover the cause of certain noises which tormented himself and family.

Second, By the bad name he had given the house, stating that it was haunted. Witnesses for the defendant were Sheriff's officers, justices of the peace, and officers of the regiment quartered near by; all of whom had been at the said house sundry times to aid Capt. M. detect the invisible cause of so much disturbance.

78. The important facts bearing upon our subject were the following: —

First, The disturbance consisted in certain noises, such as knockings, pounding, scratching sounds, rustlings in different parts of a particular room, sometimes, however, in other parts of the house.

Second, " Certain boards of the floor would seem to be

* See Night-Side of Nature, p. 400.

at times most infected with the noises." "Then certain points in the walls," ("at which Mr. M. would discharge his gun," or "cut into with an axe, all to no purpose however.")

Third, The bed whereon a young girl, aged 13 years, had been confined by disease, would very often be raised above the floor as if a sudden force was applied beneath it, which would greatly alarm her and the whole family, and cause the greatest perplexity.

Fourth, This force was soon discovered to be in some strange way connected with this invalid.

Fifth, The concussions which it often produced on the walls, would cause them visibly to tremble.

Sixth, Wherever the young invalid was moved this force accompanied her.

There were some few phenomena which were found to indicate psychological influence, of which we shall speak in another place.*

79. We have presented a sufficient, number of these cases for the present chapter. In the next we shall present additional instances of the kind, where this physical force exhibits other marked characteristics, and demonstrates its peculiar physical identity.

80. We will here notice, that in only two of the cases already given, were there any of the characteristics of a psychological influence in the phenomena. In one of them, these characteristics were very partial, but are certainly important to be considered in their place. In the other case, the characteristics are very marked, and shall be noticed where they belong.

81. If, now, the identity of any agent is determined only by a knowledge of its characteristics in its phenomena; and if in its action, in the production of outward phenomena, it *always*, more or less presents its characteristics, it follows, of necessity, that wherever the

* See Part Second.

characteristics of any agent are absent, we have not the least warrant in considering that agent as being engaged in the phenomena in question.

82. It is plainly exhibited in all the cases we have just given, (we will except the two already mentioned) that no characteristics of spiritual agency are exhibited, but those, on the contrary, of a mere physical power, intimately associated with the organism of certain persons. Is there any logic, then, which can classify the phenomena of these cases with spiritual phenomena? Where is the likeness? Bring forth, O ye new philosophers, your laws of analysis and synthesis. Show us how ye sublimate this baser earth to the purer metal! But let us leave the spiritual question, till the phenomena demands its consideration. Here, certainly, they are not to be found. With the exception of the two cases, we have not the least possible evidence that any spirit, demoniacal or angelic, had any hand in performing the wild antics among crockery and furniture which we have seen performed in the accounts given.

83. For it is admitted that a spiritual agent is an intelligent agent. Its characteristics are those of intelligence, every one admits. Wherever, therefore, these characteristics are wanting in a class of phenomena, it is blindly absurd, greatly superstitious, even to draw the inference that they are spiritual phenomena. But what shall be said when it is asserted as a veritable certainty, and the crowd is made to stretch their throats and swallow the absurdity without a moment's examination.

84. Here we are told, perhaps, that these phenomena *must* be spiritual, because no philosopher is able to account for them upon natural principles — that, indeed, the vast majority of scientific men in order to get rid of them, deny their authority as veritable facts, alleging that they are impossible. Very true, we answer; but what has all this to do with the question of their being produced by spiritual agencies, (admitting they did occur

as stated,) when they do not present a single legitimate characteristic of this force.

Is it possible we are to be driven to the conclusion that the ground of faith in spirituality is identical with that of ignorance, superstition, fanaticism, bigotry ?

"Come, now let us reason together!"

CHAPTER II.

PHENOMENA OF THE NEW PHYSICAL AGENT IN THE HUMAN ORGANISM. (CONTINUED.)

Movement of objects and sounds without visible instruments and without the characteristics of intelligence—M. Arago's investigations in the case of Angelique Cottin—Important results of this enquiry—Every phenomenon of nature may be repeated by an exact fulfilment of its conditions—Application of this important law of nature—What do the above facts testify—Deductions from the foregoing.

85. Thus, we have seen that the phenomena of the movement of objects, and the production of sounds without visible instruments, is really by a physical force associated with the human organism, and that under peculiar conditions (which we are yet to notice) this physical force is made to emanate from that organism with a most terrible energy, and without any *necessary* conjunction with either spiritual or psychological agency. The phenomena certainly fall, then, within the legitimate province of science, and should be most thoroughly investigated.

86. The case we are now about to enter upon, has received such an investigation in the hands of M. Arago. This renders it the more important. It is an extreme case, and presents the phenomena in the boldest relief. Not only M. Arago, but many other scientific men experimented and observed in this case. But their results are essentially the same as those of Arago.

We have two accounts of this case; one given by

Catherine Crowe, in the "Night-side of Nature;" the other by the "*Courier des Etats Unis.*" In the latter, it was published at the time of the occurrence. The former does not give the investigations of the case by MM. Arago, Laugier and Goujon, which the latter does, as reported by M. Arago before the Paris Academy of Sciences, at its sitting on the 16th of February, 1846. We shall, however, give both, as the former contains some items which are not noticed in the latter, and *vise versa*. The insolation and the deviation of the needle mentioned by C. Crowe, are not noticed by Arago in his report.

87. "Angelique Cottin was a native of La Perriere, aged fourteen, when, on the 15th of January, 1846, at eight o'clock in the evening, while weaving silk gloves at an oaken frame, in company with other girls, the frame began to jerk, and they could not by any efforts keep it steady. It seemed as if it were alive; and becoming alarmed, they called in the neighbors, who would not believe them; but desired them to sit down and go on with their work. Being timid, they went one by one, and the frame remained still till Angelique approached, when it recommenced its movements, while she was also attracted by the frame; thinking she was bewitched or possessed, her parents took her to the presbytery, that the spirit might be exorcised. The curate, however, being a sensible man, refused to do it, but set himself, on the contrary, to observe the phenomenon, and being perfectly satisfied of the fact, he bade them take her to a physician.

"Meanwhile, the intensity of the influence, whatever it was, augmented; not only articles made of oak, but all sorts of things were acted upon by it, and reacted upon her, while persons who were near her, even without contact, frequently felt electric (?) shocks. The effects, which were diminished when she was on a carpet or a waxed cloth, were most remarkable when she was on the bare earth. They sometimes entirely ceased for three days, and then recommenced. Metals were not affected,

Any thing touching her apron or dress would fly off, although a person held it; and Monsieur Herbert, while seated on a heavy tub or trough, was raised up with it. In short, the only place she could repose on was a stone covered with cork; they also kept her still by isolating her. When she was fatigued, the effects diminished. A needle, suspended horizontally, oscillated rapidly with the motion of her arm, without contact; or remained fixed while deviating from the magnetic direction. Great numbers of enlightened medical and scientific men witnessed these phenomena, and investigated them with every precaution to prevent imposition. She was often hurt by the violent involuntary movements she was thrown into, and was evidently afflicted by chorea,"* or St. Vitus' dance.

88. The French paper mentions the circumstance that while Angelique was at work in the factory, "the cylinder which she was turning was suddenly thrown at a considerable distance without any visible cause. That this was repeated several times; that all the young girls in the factory, terrified, fled from the factory, ran to the curate to have him exorcise the young girl, believing she had a devil." After the priest had consigned her to the physician's care, the Courier des Etats Unis goes on to say: "The physician, with the father and mother, brought Angelique to Paris. M. Arago received her, and took her to the observatory, and in the presence of MM. Laugier and Goujon made the following observations which were reported to the Paris Academy of Sciences:

89. "*First*, It is the left side of the body which appears to acquire this sometimes attractive, but more frequently repulsive property. A sheet of paper, a pen, or any other light body, being placed upon a table, if the young girl approaches her left hand, even before she touches it, the object is driven to a distance as by a gust of wind. The

* See Night-Side of Nature, page 382.

table itself is overthrown the moment it is touched by her hand, or even by a thread which she may hold in it.

"*Second*, This causes instantaneously a strong commotion in her side, which draws her toward the table, but it is in the region of the pelvis that this singular repulsive force appears to concentrate itself.

"*Third*, As had been observed the first day, if she attempted to sit, the seat was thrown far from her with such force, that any other person occupying it was carried away with it.

"*Fourth*, One day a chest upon which three men were seated, was moved in the same manner. Another day, although the chair was held by two very strong men, it was broken between their hands.

"*Fifth*, These phenomena are not produced in a continued manner. They manifest themselves in a greater or less degree, and from time to time during the day; but they show themselves in their intensity in the evening, from 7 to 9 o'clock.

"*Sixth*, Then the girl is obliged to continue standing, and is in great agitation.

"*Seventh*, She can touch no object without breaking it or throwing it upon the ground.

"*Eighth*, All the articles of furniture which her garments touch are displaced and overthrown.

"*Ninth*, At that moment many persons have felt, by coming in contact with her, a true electrical shock.

"*Tenth*, During the entire duration of the paroxysms, the left side of the body is warmer than the right side.

"*Eleventh*, It is affected by jerks, unusual movements, and a kind of trembling which seems to communicate itself to the hand which touches it.

"*Twelfth*, This young person presents, moreover, a peculiar sensibility to the action of the magnet.

"When she approaches the north pole of the magnet she feels a violent shock, while the south pole produces no effect, so that if the experimenter changes

the poles, but without her knowledge, she always discovers it by the difference of sensations which she experiences.

"*Thirteenth*, M. Arago wished to see if the approach of this young girl would cause a deviation of the needle of the compass. The deviation which had been foretold was not produced. The general health of Angelique Cottin is very good. The extraordinary movements, however, and the paroxysms observed every evening, resemble what one observes in some nervous maladies."

90. The great fact demonstrated in this case, as well as in those we have given in the preceding chapter, is:

That, under *peculiar conditions*, the human organism gives forth a physical power which, *without visible instruments*, lifts heavy bodies, attracts or repels them according to a law of polarity, overturns them, and produces the phenomena of sound.

91. This last case, as the reader must see, is one of the most palpable kind, and presents new peculiarities of the force under consideration. It gives us the fact, that so far as the mere movement of objects (even of great weight) in connection with certain persons is concerned, whether in the phenomena of the so called "spiritual manifestations," or out of them, the immediate agent is a physical one, and is identical throughout.*

* None but the most ignorant persons can deny this. True, in those cases where the intelligent indications are marked and striking, as in some of the "manifestations" of the present day, it is the tendency of some minds to attribute all parts of the phenomena (not only the *intelligent direction* of a physical force, but also the *physical force* itself) to the agency of spirits. But who does not see, on sober reflection, that this hastiness does violence both to reason and to nature, and hence to their Founder?

Again we repeat, let the question of *spiritual* agency be tried before its own court. There is as much sin in believing too much as in not believing enough. We are as much bound "to prove (examine) all things," as we are to "hold fast that which is good."

IMPORTANT DEDUCTIONS.

92. We are now to bring together the results of our investigation so far entered into, and see what the preceding cases teach with regard to this new physical force.

It should be remembered, in the outset, that it is an invariable law of nature that every phenomenon may at any time be repeated when the conditions under which it was developed, are fulfilled.

Before we proceed to the general summary let us notice a few points presented in the case of Angelique Cottin, showing what this force has executed without the most distant indication of special intelligent influence.

First, This force (without intelligence) has moved articles of several hundred pounds without the slightest contact with the person.

Second, It has acted upon a body of two hundred pounds or more, raising it above the earth without visible instrumentality.

Third, It has charged the dress and even the apron of the person with its repulsive energy to such an extent, as to cause articles of furniture when touched by them to be instantly affected—they would either be overthrown or driven at a distance.

93. Does any man of reason want a stronger proof of physical force? Had we seen the same thing occur under the influence of a new mineral, should we have had any doubt that its agency was physical, and would not the whole scientific world have been alive with a new enquiry? But here we have the dress, the apron of a young girl who is nervously deranged, so charged with a new force, that every thing is overthrown on the mere touch; surely there can be no deception here. Hundreds of persons were witnesses, some of them renowned for their scientific researches into the laws of mundane agencies, one of whom stands foremost for his discoveries in electricity, heat, light, and magnetism. And it is this great man,

Arago — this hoary philosopher of France, whose coolness, integrity, and sound judgment are known the world over, that tells us this, not upon hearsay evidence, but as the fact of his own eyes. He reports it to the wise Academy of France. The listeners would have heard hardly any one else, those, especially, who had not been witnesses themselves, on such a wonderful case where no clew could be gained as to *what* the agency was.

Some asked the aged philosopher what was *his* opinion as to the force. "That is yet to be settled, he said. It seems to have no identity with electricity, and yet when one touched her in the paroxysms there was a shock like that given by the discharge of a leyden jar. It seems to have no identity with magnetism proper, for it has no reaction upon the needle, and yet the north pole of a magnet has a most powerful reaction upon her; producing shocks and trembling. This is not effected through the action of her imagination, as the magnet has the same influence, whether *secretly* brought near her, or otherwise. It seems a new force. At all events, whatever it be, time and research will determine, with sufficient cases; at present we are left to conjecture. One thing, however, seems to be certain: the phenomena of this case shows very plainly, that whatever this force is, which acts so powerfully from the organism of this young girl, it does not act alone; it stands in some mysterious relation to some mundane force, that acts and reacts with it. This is witnessed in the reactions which external things have upon her person, often attracting her with great power. It is a curious enquiry, and may open to us new resources in the nature of man and the world, of which, as yet, we have hardly dreamed!"

Fourth, This force in the person of Angelique, had a powerful emanation at her fingers' ends, which by mere touch, or by the mere conduction of a simple string, would overthrow the tables, and twist chairs out of the hands of three powerful men.

Fifth, The young girl was at that age when frequently

one of the most important changes of the female constitution takes place. There was evidently a derangement of the uterine functions, which favored the evolutions of this powerful force, at that part of her organism. Hence the tremendous energy with which the agent acted from this exact locality. She would have the most terrible shocks in this region, and simultaneously, various articles in her way would be overthrown or driven at a distance, as by a sudden blow.

Sixth, At the same instant she would experience an indiscribable paroxysm of trembling of the muscular parts, which would pass to the skin, and thence communicated to the hand of any person who touched the parts affected; thus proving, that this physical agent has a regular law of induction, as every other physical agent has.

Seventh, Fatigue diminished its intensity in a marked degree.

Eighth, This force changes its polar action, which seemed mostly to prevail on the left side of her body. The general polar action of this side was repulsive, but by some change of condition, it at times became attractive.

Ninth, The periodical character of her nervous paroxysm, and the aggravation of the dynamic phenomena at some periods, show that both alike belong to the science of Proleptics.

Tenth, This force had at times, a very singular action upon glass ware and china, for when in her paroxysms, whatever of the kind she took into her hands would often burst to pieces. This would either happen, or,

Eleventh, The object she took would affect her in such a manner as to cause her instantly and *involuntarily*, to dash it to atoms.

We will now add to the above particulars in the case of Angelique Cottin, those phenomena we have marked in the other cases presented (those without the characteristics of intelligence) in the form of classification.

CLASSIFICATION, TOGETHER WITH CERTAIN DEDUCTIONS.

94. (*a.*) In some instances the phenomena of this force are accompanied with spasms; sometimes they mark the first stage of the affection, when they cease, leaving dynamic action upon the object. In other cases, however, the symptoms of nervous derangement continue and occur simultaneously with the production of sounds, movement of objects, &c.

DEDUCTION.

First, It is evident, therefore, that the force which, emanating from such persons, produces these phenomena, is in some way intimately related to the nervous force, and the nervous centres.

(*b.*) In some instances, the regular periodical recurrence of these phenomena, is precisely of the character of certain forms of intermittent fever, and nervous derangement. In one case the phenomena having commenced on the first day at eight o'clock in the evening, was followed each day at an earlier period of commencement, until it reached twelve o'clock, noon. (We have had a precisely similar type of fever.) In another case we have given, (the last,) the regular paroxysm, — when the force appeared to develope the most wonderful phenomena, and when the nervous system was most terribly shaken, — was from seven to eight o'clock, (in the meridian of Paris.)

These phenomena of time, whether in disease or in chemical action, exhibit the influence of mundane forces, which are more or less affected by the revolution of our planet, and the influence of the sun. (This will be treated more fully at another time.)

Second, It is evident, therefore, that the agent engaged

in the production of these phenomena is subject (according to conditions) to the influence of those agents which are developed in the action of the sun upon the earth.

(*c.*) It is also noticed in some cases, that under peculiar circumstances, this force acts from the organism of those affected, with greater energy in some localities than in others, (without reference to surrounding persons.)

Third, It is evident, therefore, that the dynamic influence from the substances of the earth (under such circumstances) have more or less influence upon the organism of such persons, and consequently upon the action of this particular agent.

(*d.*) In some instances of these phenomenal developements, the presence of other persons has had a very marked influence upon the phenomena; sometimes diminishing their intensity, in other instances increasing it.

Fourth, This shows plainly that when the conditions are favorable, surrounding persons do have an influence in modifying or developing this wonderful agency, and therefore that it is common to all men.

(*e.*) In all instances when the normal tone of the nervous system is perfectly restored, the nervous symptoms have ceased, together with the phenomena in question.

Fifth, It follows, therefore, that the latter depend in all cases upon an abnormal condition of the nervous system.*

(*f.*) The Will and the Reason have no control of this force in its action from the nerve centres in their abnormal condition, and it acts from the person without cognizance of the consciousness. (The reverse is the case in *normal* conditions.) The patient cannot prevent being affected by the objective or external agent.

Sixth, It is, therefore, the opposite of the spiritual power, which is made independent of it. The physical

* There may be also abnormal conditions of other parts of the organism necessary, such as that of the blood; but these are not yet made so apparent. The muscular conditions depending on those of the sympathetic ganglia, we shall by and by notice.

agent belongs to the *nerve centres* and the *outer world*, relating the one to the other.

95. Now, it is the most evident thing possible, if we were to attempt by a course of experiments to develope these phenomena from a person, — if we wished to obtain the movement of objects without contact, or by the mere touch, and the production of sounds without the use of the usual instruments, we should be obliged, from a law of nature, to choose one whose susceptible nervous system may be thrown into precisely that abnormal condition. And in order to develope a large field of this kind, there could be no better plan than to have a great many persons experimented upon, in various *sections*, in order to test the geological conditions, so to speak. They should be experimented on during various periods of the day, to determine their *proleptical* character. Nice experiments as to the influence of mineral emanation should be made. The person experimented on should be subjected to the influences arising from the presence of numerous and various persons. All this labor could not be effected by one man nor a dozen, only by a large number.

96. Now it so happens that we have many cases where experiments have been made, some of them with remarkable results. If all had been Aragos, we might have had much more that is scientific and less that is fanatical. We will not complain, however, but thank God for the *facts* that *are* given, which might not have been elicited had the Aragos been engaged in the work.

97. It is not our object here to enter into a detail of the phenomena of the present day. We should collect others before these — those belonging to other ages and other climes. Some of the most interesting cases have been observed in Germany; we will now notice one, observing, however, only the physical phenomena, and leaving the psychological characteristics for their proper place, as these involve another question.

CHAPTER III.

NEW AGENT, AND ITS PHENOMENA.

Physical Phenomena in the case of Frederica Hauffe—Influence of mundane agents upon her organism—Nervous susceptibilities of this person—Action of forces from the nerve centres, producing physical effects without the usual instruments.

98. No single case has perhaps excited so much interest and attention as that of the Seeress of Prevorst. Certainly there is no case which presents so great a variety of this class of phenomena in connection with many others which belong to this field of enquiry. We might safely say, in fact, that the wonderful phenomena presented in this lady's life cover nearly if not the whole field of the present "manifestations," and extend much beyond. The learned observer of her case — Dr. Kerner — has presented us very full details of her life. The experiments he made in various ways, to develope the phenomena in every possible form, have placed within reach of the enquirer a large body of the most valuable facts.

99. The reader, by referring back to § 94, *third* deduction, will notice the important fact relating to the influence of geological localities on the conditions of the developement of this force. This will now be corroborated; as also all the deductions under § 94. We shall notice these as we pass along.

100. The town of Prevorst is a little village of rather more than four hundred inhabitants, and is located in the

mountainous parts of Germany. While the people on these mountains are free from intermittent fevers, to which the Lowlanders are subject, they are strongly predisposed to periodical nervous disorders, ghost seeing, rhabdomancy, &c. It should follow then, that in such a region we ought to find a seer or a seeress, certainly. It was here, amid these mountain wilds, that she was born; in those regions where, as her biographer states, "a sort of St. Vitus' dance becomes epidemic, so that all the children of a place are seized with it at the same time;" and who, "like persons in a magnetic state, are aware of the precise moment that a fit will seize them;" thus, "if they are in the fields when the paroxysm is approaching, they hasten home, and immediately fall into convulsions, when very soon they rise upon their feet, and move for an hour or more, with the most surprising regularity, keeping measure like an accomplished dancer." They then "awake as out of a magnetic sleep, without any recollection of what has happened." * "It is also certain," continues Dr. Kerner, "that these mountaineers are peculiarly sensible to magnetic influences, amongst the evidences of which are, their susceptibility to sympathetic remedies, and their power of discovering springs by means of the divining rod."

It was among such susceptible human beings, where the material agencies had such powerful influences upon the nerve centres of an otherwise hardy people, that Frederica Hauffe was born and reared. Early in childhood she disclosed a very high degree of the same susceptibilities.

101. Thus it was found, as Kerner remarks, that "in her hands at a very early age, the hazel wand pointed out metals and water."

102. Then again it was found that in certain localities

* Herein we see the automatic action of the nerve centres, and the play of certain psychological centres of the brain under mundane influence. A future number presents some of the most singular instances of this.

among these mountains the influences from the earth had a very powerful effect upon her susceptible nerves.*

103. Thus it was frequently observed by the person whom she often accompanied in his walks through solitary places, that though she was skipping ever so gaily by his side, at *certain spots* a kind of seriousness and *shuddering* seemed to seize upon her, which, for a long time, he could not comprehend. He also observed that she experienced the same sensations in church yards, and in churches where there were graves; and that, in such churches, she could never remain below, but was obliged to go to the galleries.

Superstition, it is true, has always claimed such facts as parts of her ghostly superstructure; but they are too material for this.

104. Such was the early childhood of this ill-fated personage, with regard to her susceptibilities to mundane agencies. There was also discovered, in her early years, a very high degree of susceptibility to the influence of particular persons. Some very curious facts are connected with this period of her life, some of which belong to another class of phenomena. She was rendered still more sensitive at a little later period, by the watching and anxiety to which she was subjected by her sickness of her parents. Their dangerous illness for a whole year kept her in a continual excitement. She often passed into an abnormal state, wherein the mundane agencies seemed to have an hundred fold greater influence upon the nerve centres. Thus, (to give an instance which contains also psychological characteristics,) she was almost constantly in a magnetic state, and in this condition frequently communicated what was taking place at a distance, in which also she was aware of producing sounds in space, and some ways off; but this being found to materially injure

* These are no trifling facts, neither are they the mere whim of superstition and ignorance. He who has studied Reichenbach will see at once the importance of every fact of this character.

her, the habit was removed. This important fact will be more particularly noticed, by and by.

105. At the age of nineteen, two events occurred which seemed to bear away and destroy the last remaining power of self-control and conscious self-possession. The first was her engagement of marriage. With this she sunk at once into a "state of depression, for which her friends could in no way account, — wept all day long under the roof of her parents' house, where she concealed herself — did not sleep for five weeks — and, in fact, was again absorbed in the overpowering life feeling of her childhood." The second event was the death of her beloved pastor, which unhappily took place a day or two previous to her marriage, and the funeral on that very day. The effect was so powerful upon her nervous system as to cause a complete abandonment of all that constitutes the higher nobility of man, and she gave herself up to any and every influence that might control her nervous powers.

106. As we have already noticed, she had in early childhood exhibited phenomena which plainly indicated her very high degree of susceptibility to mundane influences. Mineral lodes and subterranean currents acted through her upon the simple stick she would hold in her hand. In her play also among the hills, at particular localities the influence upon her system was exceedingly marked, causing trembling and strange sensations; and the same phenomena occurred when she passed over graves, or sat in a church under the floor of which bodies were buried. The same susceptibilities had continued up to the time of her marriage and the burial of her minister, and now she gave herself up to this earthly influence.

107. It was not long after this, that another circumstance occurred in her life, which shows the different influences of locality upon such persons. She removed from her home among the mountains, into a low, glooomy region, "surrounded by mountains, which was in its atmospherical and geognostic relations, the reverse of the

former." * Here she fell into "odd spasms;" sinister influences played powerfully upon her susceptible organism, and it was noticed, says Kerner, "at a later period that the lower the situation she was in, the more she was afflicted by spasms; whilst, on the contrary, on the mountains her magnetic condition was augmented." This fact points to an important law of relation existing between dynamic influences from the earth and the force of the nerve centres, which other facts we have in store will more fully exhibit.

108. Another event now occurred which served to plunge her still deeper into that condition, which, of all others, is to be manfully resisted by every person in its very beginning, if *self*-control and genuine freedom would be preserved inviolate—we mean what is commonly called the "magnetic" condition. On the 14th of February, 1822, she was attacked with nervous fever, which continued "fourteen days with the greatest violence."

109. This was "followed," says Kerner, "by *seven years* of MAGNETIC LIFE, interrupted only by short, and merely *apparent* intervals."

110. So many important phenomena now begin to present themselves in this case, that the greatest difficulty seems to be, *how* they shall be given. We shall present them, however, in the order of time. The reader will understand that we are to give here merely the physical phenomena where it is possible to separate them, without violence, from the psychological.

111. "After that fever, she was attacked, on the night of the 27th of February, at one o'clock, by severe spasms

* "Persons," says Kerner, "highly susceptible to electrical influences, are often cured of their maladies by a change of residence; whilst others of the same description, frequently from a like cause, fall into sicknesses which the physician cannot account for. Papponi, a man spoken of by Amoretti, who was very susceptible to electrical influences, and who suffered from convulsions, was cured merely by a change of residence. Pennet, a man of the same susceptibility, could not go to rest, in a certain inn in Calabria, till he had wrapt himself in an isolating cloak of waxed cloth."

in the breast. She was rubbed and brushed till her back bled; and, as she lay without consciousness, the surgeons of the place opened a vein. The spasms continuing three days, the bleeding was repeated."

112. On the second day, a peasant's wife, uncalled for, came from the village, and seating herself beside her, said: "She needs no physician — they cannot help her;" and laid her hand on her forehead. Immediately she was seized with the most direful spasms, and her forehead was as cold as if she were dead. During the whole night she cried deliriously that that woman had exercised a demoniacal influence upon her; and, whenever the woman returned, she was always attacked by spasms. On the third day they sent to Bretten for a physician; and being then in a magnetic condition, she cried to him when he entered, although she had never seen him — "If you are a physician, you must help me!" He, well understanding her malady, laid his hands on her head; and it was then remarked that, as long as he remained in the room, she saw and heard him alone, and was insensible to the presence of all other persons.*

113. After he had laid his hands on her she became calm, and slept for some hours. Some internal remedies and a bath were prescribed for her, but the spasms returned in the night, and for eighteen weeks, she was attacked by them from twice to five or six times a day."

114. All the remedies that were tried proving inefficacious, the physician had recourse to "magnetic passes," which for a time relieved the spasms. On one occasion, when she was suffering from severe spasms, the maid-ser-

* This important phenomenon, which has so often been presented in experiments since the days of Mesmer, has always been looked upon as a mystery. We shall see, however, by and by, what its testimony is in connection with other analogous phenomena. We here mention one, however, viz.: That the same kind of exclusive attachment has been seen, in cases of persons who have fallen under the peculiar influence of the magnet or a crystal, thus showing the relation of mundane agencies to the Psychological nerve centres, as well as to the nerve centres in the spine and among the viscera.

vant relieved her by breathing for an hour on the pit of the stomach.

115. It was amid such sufferings and such influences, that in the month of Feb., 1823, after extreme tortures she gave birth to her first child. This event was followed for a long time by additional ills.

116. The following is a somewhat curious circumstance, giving us, however, a phenomenon of that important class which show the influence which one organization will have upon another, when a certain relation is established between them. It is this: The woman, who on a former occasion, had exerted so unhappy an influence upon the mother, produced precisely the same effects upon the child. Her contact with it threw it into spasms, (to which it was strongly predisposed, of course.) From that time the convulsions became periodical until its death.

117. To show still further the susceptibility of this unfortunate invalid, Dr. Kerner states, that on one occasion, (about a year after the birth of her child,) being laughed at for her superstition, she was thrown into a state of rigid (tonic) spasm, and became as cold and stiff as a corpse. "For a long time no respiration was perceptible;" her restoration was only to continued suffering. "She always lay," says Kerner, "as in a dream." We cannot here, resist the temptation of mentioning one psychological characteristic, intimately connected with physical phenomena.

118. In the peculiar condition mentioned above, "she spoke for three days entirely in verse; and at another, she saw for the same period nothing but a ball of fire, that ran through her whole body as if on thin bright threads. Then for three days she felt as if water was falling on her head, drop by drop; and it was at this time that she first saw her own image. She saw it clad in white, seated on a stool, whilst she was laying in bed. She contemplated the vision for some time, and would have cried out, but could not; at length she made herself

heard, and on the entrance of her husband it disappeared."

119. Her susceptibility was now so great that she heard and *felt* what happened at a distance; and was so sensible to external agencies, that the nails in the walls affected her, which obliged her friends to remove them. The least light had a powerful influence upon her nervous system, and could not be endured.

120. She was now induced to take a medicine which had the effect to make her more calm, but threw her into a deeper trance. Still she could not endure the sunlight. She was taken in a darkened carriage to her home on the mountains. Here "she existed," says Kerner, "only through the nervous emanation of others, and it became necessary that some one should always hold her hand; and if the person was weak, it increased her debility. The physician prescribed magnetic passes and medicines; but she fell into the magnetic sleep, and prescribed for herself. Her greatest suffering arose from the sensation of having a stone in her head; it seemed as if her brain was compressed, and at every breath she drew, the motion pained her. This sensation disturbed her sleep, which lasted only as long as a hand was laid on her forehead. At this time an experiment was made by applying a magnet to her forehead; immediately her head and face was turned round, and her mouth was distorted, as by a stroke of palsy.* These symptoms continued two days, after which they disappeared of themselves."

The phenomena which we thus meet here and there, point us to the experiments of Reichenbach.

121. On the 28th of December, she gave birth to her second child, which was followed as before by a long and severe illness; she continued constantly in a "magnetic" state; that is, her nervous system was constantly in that

* There are those who will dismiss such accounts, by attributing them to the influence of the imagination. This is as sensible as it is to attribute ill luck to the rise of the new moon over the left shoulder, or the setting out upon a journey on a Friday.

condition in relation to human and mundane agencies, which gave them the constant command of all her powers. Indeed, every centre of the brain and the whole sympathetic system, as well as the spinal centres, were alive to these outward influences.

122. Persons of various tempers now became her magnetizers. Her brother, however, was her usual operator, and any other person present when he was away. The effects of these different nervous temperaments upon her's were very serious. It brought her into special relation to so many persons, that even at a distance they affected her, visions of whom would appear to her like visions of spirits. This, moreover, "brought her," as Kerner says, "into a deeper magnetic condition, and at the same time rendered her from habit more dependent on the nervous energy of others."

123. Her friends now employed a man from a distance to attempt her cure. "This man gave her a green powder, which she objected to take; but they forced her to do so. On her taking it a second time, she became immediately able to stand; but she ran about quite rigidly; and after a few steps, ran round in a circle, as if in a fit of St. Vitus' dance." On visiting her at another time, taking her hand he threw it into the most amazing contortions, which the usual "magnetic passes" could not remove. He gave her also an amulet to wear, composed of certain substances and a small magnet, all arranged together. "Strange to say," says Dr. Kerner, "at this time this amulet that he gave her would occasionally, of its own accord, untouched by any one, run about her head, breast, and bed covering, like a live thing."

124. It has already been mentioned that in the earlier stage of her magnetic state, she was aware of making sounds at a distance. This she repeatedly performed, so that "her friends at a distance, as they lay in bed in the same village, but in other houses, heard distinctly the sounds." Some time after, this fact was communicated to

Dr. Kerner, who, by actual experiment and observation, confirmed it.

125. This, the reader will understand, was not performed by her will, as this was not active in her somnambulic or cataleptic state. There was a suspension of her powers of reason, will, and the consciousness that goes with them. Every nerve centre was in a most intimate rapport or relation with the mundane agencies, more especially with that which acts in conjunction with the nervous force, and holds every animal in a certain connection with every thing out of the organism.

126. We shall now place another fact by its side. The father of this unfortunate woman inhabited a house which formed a part of an old cathedral, where, it had been reported by former tenants, strange sights had been seen, and strange sounds heard. It was in this house, at the time of her somnambulic state, already described, there were heard unusual "knockings on the walls, noises in the air," — such as she had been known to make in a somnambulic state — "and other sounds which were heard by many different people," and as Dr. Kerner remarks, "can be testified to by more than twenty credible witnesses." There was a "trampling up and down stairs by day and by night to be heard, but no one to be seen, as well as knockings on the walls and in the cellars; but, however suddenly a person flew to the place to try to detect whence the noise proceeded, they could see nothing."

127. "If they went outside, the knocking was immediately heard inside, and *vice versa*." The noises in the house became at length so remarkable and perplexing, "that her father declared that he could stay in it no longer; and they were not only audible to every body in it, but to the passengers in the street, who stopped to listen to them as they passed."

Whenever there was playing on the piano forte and singing, sounds would commence on the walls.

128. Not only these sounds were heard about the

house, but articles of furniture, china ware, glasses, bottles, &c., would be moved, without visible instrumentality. Here we are presented with the same class of physical phenomena which we have noticed in the other cases. There was, however, not so much violence in its action from the nerve centres in this as in some other cases we have noticed. The truth is, the forces of her system were in a low state. "She was tormented with dysentery, weakened down by spasms, night-sweats; her gums were scorbutic, and bled continually, and she lost all her teeth. All of which show very plainly, that her organism did not possess the material for this force, as was witnessed in the case of Mrs. Golding's servant, and in many mediums of the present day. Besides, in those cases where this agent is excited more in the psychological centres than in the spinal system, or in the ganglia of the sympathetic nerves, it is less terrible in its phenomenal action, and is more under the influence of the psychological force itself, within the brain of the person. This will receive a more full explanation hereafter. It is our business now to notice the details of the case.

129. So far, Dr. Kerner had not attended to her as her physician. She was now, however, placed under his care, and accordingly, "on the 25th of November, 1826, a picture of death — wasted to a skeleton, and unable to rise or to lie down without assistance" — she was taken to Weinsberg, where Kerner resided. The following is the description which he gives of her condition at this crisis:

130. "Every three or four minutes it was necessary to give her a spoonful of broth, which she often could not swallow, but spat out again; yet without it she fainted, or had spasms. She had many frightful symptoms, and fell into a magnetic trance every evening at seven o'clock. This used to begin with crossing her arms, and prayer. Then she would stretch them out; and, when she afterwards laid them on the bed, began to talk, her eyes being shut, and her face lighted up."

131. Her existence seemed to depend wholly on the nervous strength of other people. "By the proximity of weak and sickly people, she grew weaker, just as flowers lose their beauty, and perish, under the same circumstances. She also drew nourishment from the air, and, even in the coldest weather, could not live without an open window."

132. All those properties of mineral, plant, and animal, which have but a slight influence upon the normal or healthy person, whose higher nature has the ascendancy, had the most powerful influence upon her.

133. "All imponderable matters, even the different colors of the prism, produced on her sensible effects. She was susceptible of electric influences, of which we are not conscious; and, what is almost incredible, she had a preternatural feeling, or consciousness of human writing."

The following are some of the results of experiments with minerals and other substances, as well as what is commonly called "magnetic" power.

134. As we have seen in the case of Angelique Cottin, under certain conditions of the human organism, the reaction of the magnet upon it is very marked, thus showing the action of some sort of force from the magnet which is either magnetism itself, or something that is intimately associated with the force of the magnet. Of course it could not be decided which, without nice experiment and observation. Such experiments have been instituted by the celebrated Reichenbach, and the conclusion is inevitable, that it is not the proper magnetic agent, as the same phenomena resulted from the force of crystals, minerals, and the human hand, — that it is, therefore, some new force, and that it has, under determined conditions, a specific action upon the nervous system.

135. Arago found that the north pole of the magnet, when brought (secretly) near to Angelique, produced a very sensible shock, and that the side most affected was the left. This was the most sensible to all external influ-

ences, and gave forth that power most energetically, which in turn reacted upon outward things.

136. Now in the experiments of Dr. Kerner upon the sensitive organism of the seeress, he found the magnet to have a powerful influence, and that her left side was the most sensitive.

137. The magnet, however, in her case, did not act so much in the way of shocking the nervous system, as in producing an involuntary contraction of the muscles, cramping them in the most horrid manner, which would not entirely pass off for several days.

138. Various minerals were now brought in contact with her, and every substance produced specific effects. His method was to lay them in her hand, secreted in a manner that would prevent her from having any ordinary means of knowing what they were. Thus, the mountain laurel would throw her at once into a state of catalepsy, and the mountain crystal would as instantly arouse her.

139. Glass and rock crystal seemed always to have a most powerful effect upon her, but their action was in waking her from the somnambulic state, or in exciting the force within her organism.* If, however, a rock crystal were placed on the pit of her stomach, and allowed to remain there some time, (even without her being consciously aware of what was being done,) it would produce a deep state of catalepsy.

140. She was affected in the same manner by silicious sand and gravel, or even by standing for some time near a glass window. It was also noticed that if she chanced to seat herself on a sandstone bench, she was apt to become cataleptic; and once, having been for some time

* This fact, and others of this character in abundance, point to the peculiar tendency of this force, in some cases of disease, to act outwardly from the nerve centres upon glass ware, window glass, &c., which we have noticed in the case of Mrs. Golding's servant, and in certain other cases. We have known a child eight years old, who seldom, at one period, took hold of a glass dish without its soon bursting to pieces. And this is not uncommon.

missed, she was at length found at the top of the house, seated on a heap of sand, so rigid, that she had been unable to move away from it.

141. "A few small diamonds," says Kerner, "placed in the hand of Mrs. H—— caused an extraordinary dilatation of the eyes, and an immobility of the pupil, together with a stiffness of the left hand and right foot. The effects of all substances were much greater when placed on her hand, than when swallowed, either as food or medicine."

142. Experiments were also made by the doctor with the hazel rod, (used by certain sensitive persons in the discovery of minerals and subterranean currents.) He found this singular action to take place, mostly, in her case, through the left side and hand. When held over different substances, the effects in some instances were the most evident and undeniable. And he found that those which produced little or no influence on her organism, affected the hazel in a corresponding manner, and *vice versa*.

143. One very marked phenomenon was observable in her case; that was, that during the day, (while the sun was above the horizon,) she could take no fluid without vertigo and giddiness; but after the sun had set, this effect entirely vanished. And it was also noticed in conjunction with this, that she was never thirsty during the day, however intense the heat.

144. Another very singular and important phenomenon was observable throughout her treatment under Dr. Kerner, viz.: whenever she was placed in a bath by her attendants, they had a great deal of labor to immerse her body beneath the surface. The specific gravity of her upper and lower limbs, and of her chest, seemed to be more like that of a cork, or a bladder of air, than that of muscle, nerve, and bone. Something seemed to pervade her body, or to act upon it, so entirely opposite to the centripetal action of the earth, as to counteract this law of force in the most marked manner.

145. This fact suggested to Dr. Kerner a curious experiment, which resulted in the developement of another important phenomenon. He had concluded, that as all these phenomena had taken place more or less in conjunction with those usually termed magnetic or mesmeric, there might be some relation of the forces in both, or indeed, they might be identical. To test this matter, he at one time placed his fingers against hers, when he found at once there existed a mutual attraction, as between two magnets; and now, by extending his hands upward, he found he had raised her clear from the ground; thus she was suspended as a magnet suspends a piece of iron, or another magnet, simply by a polar force. This was repeated several times, and afterward his wife did quite the same thing.

146. We have already spoken of the action which the sun's light had upon her in producing physical effects. Amongst others we have not yet noticed, Kerner mentions that the different colored rays produced each a specific effect. The light of the moon, also, when she looked at it, produced coldness and shivering, with melancholy.

147. "On touching her," says Kerner, "with a finger, during an electrical state of the atmosphere, she saw small flashes, which ascended to the ceiling; from men these were colorless, from women blue; and she perceived emanations of the same sort, and with the same variation of color, from people's eyes. Rain water, fallen during a storm, she could not drink, on account of the heat it occasioned; but at other times, it was agreeable to her.

148. "She was extremely sensible of all contagious and epidemic influences. The higher she was in space, the more abnormal and magnetic was her condition; this was observable, even in the different floors of a house. In a valley, she felt oppressed and weighed down, and was attacked by convulsions. She was affected by wind, especially when it was gusty; and, though shut up in a room, could tell from what point it blew."

CHAPTER IV.

Phenomena of rapping and other sounds, also movement of objects at a distance—Dr. Kerner's investigations—Results upon the trials of mineral agencies upon her system—Reichenbach's enquiries—Physical Phenomena at the residence of Kerner, also at the residence of those who had come into rapport or special relation with Frederica—Classification of these phenomena.

149. Having thus presented those phenomena in the case of this unfortunate woman, which demonstrate the action of mundane agencies upon her susceptible organism, and especially of that which we are investigating in particular, we will view more thoroughly those physical phenomena which are produced by the action of this agent in the organism, when acting outwardly. We have already given a few specimens, and alluded to the power possessed in the nerve centres of this woman, to produce sounds even at a distance.

150. The following is the language of Dr. Kerner on this point; after giving which we shall consider some examples of the same character, which took place in relation to those who had come into rapport with her.

151. "As I had been told by her parents, a year before her father's death, that at the period of her early magnetic state, she was able to make herself heard by her friends, as they lay in bed at night, in the same village, but in other houses, by a knocking — as is said of the dead. I asked her, in her sleep, whether she was able to do so now, and at what distance? She answered that she would sometimes do it. Some time after this, as we

were going to bed — my children and servants being already asleep — we heard a knocking, as if in the air, over our heads. There were six knocks, at intervals of half a minute. It was a hollow, yet clear sound — soft, but distinct. We were certain there was no one near us, nor over us, from whom it could proceed; and our house stands by itself. On the following evening, when she was asleep — when we had mentioned the knocking to nobody whatever — she asked me, whether she should soon knock to us again? which, as she said it was hurtful to her, I declined."

152. And yet, at no great interval after this, Kerner gives the following as having taken place at his house:

"On the morning of the 23d, (of March, 1837,) at one o'clock, I suddenly awoke, and heard seven knocks, one after another, at short intervals, seeming to proceed from the middle of my chamber; my wife was awakened also; and we could not compare this knocking to any ordinary sound. Mrs. H—— (the seeress) lived several houses distant from us."

153. On the 30th of the same month, Rev. Mr. Herrmann came into *rapport* or special relation,* with the seeress through the medium of psychological sympathy, as well as through the physical influence. Previous to this he had not been troubled with strange sounds at his house, but after that period he was awakened every night, at a particular hour, "by a knocking in his room; sometimes on the floor, and sometimes on the walls; which his wife heard as well as himself."

* In order to show this special relation that was established, we would here name the fact, that Mrs. H. was, in a great part of her magnetic state, under a species of religious excitement, and at prayer. Mr. Herrmann sympathised with her in this, and now to see the sympathetic reflection we would add, that simultaneously with the commencement of this rapping in his room, he experienced an involuntary disposition to pray. Thus showing a double influence from Mrs. H.:

First, That of mere physical power.

Second, That from the psychological centres. Many very curious facts of the latter, in conjunction with the former, will be given when we come to treat of them in relation to each other.

154. Such facts as these, coming side by side, are hints of nature too important to be slighted. And we shall find a great many others before we have finished these investigations. They have a language, however, which the deaf will not hear.

155. Another instance is given by Kerner, which took place while at the house of Mrs. H. "On the evening of the nineteenth, Mrs H. being in bed, and I writing at a table near her," says he, "I suddenly heard a noise, like the rustling of paper, on the commode behind me, where there was nothing of that sort. I arose instantly, to examine the cause, but could find none whatever; and Mrs. H.'s bed was at a considerable distance from the spot. The next day the same thing happened on the table instead of the commode."

156. The reader by referring to §§ 138, 139, 140, will notice that there was a peculiar relation between the agent associated with silicious substances, such as glass, crystals of this substance, and sand, gravel, &c. This species of phenomena, should now be placed by the side of the following which occurred several times.

157. On the twenty-first of April, just after that phenomenon with regard to the papers, we have just noticed, and when Dr. Kerner was at the house of Mrs. H., the window being open, he saw a quantity of gravel come in the window, which he, "not only saw," as he says, "but picked up!" To be certain that no one threw it in, he immediately looked out. On comparing it, he found it to be such gravel as lay in front of the house. Sounds also were produced in the room soon after, of the character already described.

158. As the new agent acted in the case of Angelique Cottin, so it exhibited in the case of Frederica its centrifugal power on particular bodies, superior to that of the centripetal of the earth. In the case of Angelique it raised a heavy tub or trough with a man in it. In the case of Frederica H., it raised a cricket to the ceiling without human hands touching it.

159. Let the reader now take the following details of phenomena of this class witnessed by Professor Wells, of Cambridge, B. K. Bliss, William Bryant, and William Edwards, at the house of Rufus Elmer in Springfield, on the evening of the 5th of April. Mr. D. D. Hume was the Medium or person affected ; though, as we shall see by and by, the whole circle were more or less concerned in the developement of this force. This account was published to the world with the names of the four scientific and literary persons above mentioned. The following is the form in which they give the phenomena; the eighth section, however, will not be considered in this place as it would be irrelevant, and as we are to take up the intelligent characteristics in another part.

160. " The undersigned, from a sense of justice to the parties referred to, very cordially bear testimony to the occurrence of the following facts, which we severally witnessed at the house of Rufus Elmer, in Springfield, on the evening of the fifth of April:

" *First*, The table was moved in every possible direction, and with great force, when we could not perceive any cause of motion.

" *Second*, It (the table) was forced against each one of us so powerfully as to move us from our positions, together with the chairs we occupied — in all, several feet.

" *Third*, Mr. Wells and Mr. Edwards took hold of the table in such a manner as to exert their strength to the best advantage, but found the invisible power, exercised in the opposite direction, to be quite equal to their utmost efforts.

" *Fourth*, In two instances, at least, while the hands of all the members of the circle were placed on the top of the table — and while no visible power was employed to raise the table, or otherwise move it from its position — *it was seen to rise clear of the floor, and to float in the atmosphere for several seconds*, as if sustained by a denser medium than the air.

" *Fifth*, Mr. Wells seated himself on the table, which

was rocked to and fro with great violence, and at length it poised itself on two legs, and remained in this position for some thirty seconds, *when no other person was in contact with the table.*

"*Sixth*, Three persons, Messrs. Wells, Bliss, and Edwards, assumed positions on the table at the same time, and while thus seated, the table was moved in various directions.

"*Seventh*, Occasionally we were made conscious of the occurrence of a powerful shock which produced a vibratory motion of the floor of the apartment. It seemed like the motion occasioned by distant thunder, or the firing of ordnance far away — causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effect was both seen and felt.

"*Eighth*, * * * * * *

"*Ninth*, In conclusion, we may observe, that D. D. Hume, the Medium, frequently urged us to hold his hands and feet. During these occurrences the room was well lighted, the lamp was frequently placed on and under the table, and every possible opportunity was afforded us for the closest inspection, and submit this one emphatic declaration: *We know that we are not imposed upon nor deceived.*

DAVID A. WELLS, WM. BRYANT,
B. K. BLISS, WM. EDWARDS."

161. The following also were developed at the house of Rev. Dr. Griswold, New York. Among the persons present were, Mr. J. F. Cooper, George Bancroft, Rev. Dr. Haws, Dr. J. W. Francis, Dr. Marcy, Mr. N. P. Willis, William Bryant, Mr. Bigelow, of the Evening Post, Mr. R. B. Kimball, Mr. H. Tuckerman, and Gen. Lyman.

The mediums present, were the members of the Fox family.

Only Mr. Cooper, Dr. Francis, and Mr. Tuckerman seemed to come into close rapport with the psychological

and nerve centres of the mediums. The others according to the account, could develope little or no intelligent characteristics, and could obtain a developement of the physical force alone. Thus giving us a plain hint of the distinction we are to observe between the physical phenomena and the psychological characteristics which frequently accompany them.

162. The physical force stands alone *as* a physical force. It bears no characteristics in its action but that of itself, unless some other is made to impress its characteristics upon it, as the intelligent will do in the movement of the arm. But the physical force may move the arm without intelligence, as in spasms, &c.

The following peculiar physical phenomena, were developed during the evening:

163. "One little peculiarity, hitherto unremarked,* came to our notice. The questioner's seat (to give him access to paper and pencil) was on one side of the table, and chancing to occupy the place between him and the ladies, (mediums) we [Mr. Willis] had accidentally thrown our arm over the back of his chair. Whenever the knockings occurred, we observed that his chair was shaken, though our own intermediate chair, and the two standing immediately behind, were unmoved. We called attention to it, and it was corroborated by the other gentlemen.

"With such heavy weight in the chair as Mr. Cooper's or Dr. Francis', it would have taken a blow with a heavy hammer to have produced so much vibration." The table was not moved, though requested.

164. An experiment was tried as to what would be the effect with one of the ladies alone, or with two without the third, or with a gentleman and one or two of the ladies. "The strongest knockings were on the floor beneath, when the widow and her two sisters stood any where together. With two of them the knockings were fainter. We placed ourself between the widow and one

* Taken from Willis' Home Journal.

of the young ladies," says Mr. Willis, "and *no* sounds were produced as a consequence. With *one* of the mediums alone, there were no phenomena."

165. These peculiar characteristics of the conditions are worthy of careful consideration. We have found several cases where no decided physical phenomena could be evolved without the presence of two persons, both in a palpable abnormal state, and we shall give one case in a future chapter, where three clairvoyants were required.

166. All such conditions clearly indicate the physical agency, to belong to the physical organism. These characteristics will be considered in a more fitting place. We would simply direct attention to them here. The most important phenomena of this character, however, have not been sufficiently observed to develope their laws.

167. But to return. An experiment was tried of another kind, in this circle at Dr. Griswold's. Three gentlemen placed themselves on the outside of the door, and three on the inside, and watched it closely, when suddenly it was knocked with great violence, without any visible instrument. "We witnessed this," says Mr. Willis, "with one hand upon the panels, and what can it be but the exercise of a power beyond any thing of which we have hitherto known the laws? That it is subject to human control," he continues, "seems probable, for it acts at present, in a certain obedience to human orders, [not of the medium, however,] and is most obedient to those who have used it longest."

168. Mr. Ripley, of the Tribune, in speaking of the same sitting, says, "the ladies were at such a distance from the door as to lend no countenance to the idea that the sounds were produced by any direct communication with them." "Other sounds were made which caused sensible vibrations of the sofa, and apparently coming from a thick hearth-rug before the fire place, as well as from other quarters of the room."

169. In the case of Fredrica H., we have two distinct classes of physical phenomena. The first of which exhibit

the action of mundane agency upon her susceptible organism, producing characteristic peculiarities; this is seen in the influence of some force exerted from the magnet upon her muscular system, causing cramp, which continued for several days. We also observed in the case of Angelique Cottin, that Arago found the north pole of the magnet to have a peculiar influence upon her nervous system; the analogy at this one point is of too great importance to be lost sight of, (we have already noticed the analogy in respect to the action of a subjective or internal agent upon outer things, producing their movement.) It will be seen, therefore, that the physical enquiry at this juncture is introduced with a new element, viz.: that of the action of objective agents upon the human organism. This, it will be seen, is quite distinct from that regarding the action of an internal force upon the things of the outer world. But as both relate to the action of the same agent in reference to man, they are to be viewed together, because both take up the action and reaction of the same agent.

170. The question for investigation, then, presents itself in this double form. It considers,

First, Those phenomena which show the action of this agent from the outer world upon the organism.

Second, Those which show its action from the organism upon the outer world.

In both forms of this dynamic action, nearly every thing we shall find, depends upon the peculiar condition of the organism, especially of the nerve centres, whether of the brain or of cranio-spinal system, or of the ganglia of the sympathetic. Much also depends upon the condition of the blood, as already hinted, and upon the condition of the muscular system.

171. It is now important to notice, that in order for the reader to understand the final results of our investigations, it will not answer merely to state those results in abstract propositions. He must see each step. In other words, he must have the data — the facts. If

we were proving a mere theory; what we have already given, with a few additional allusions, would perhaps be sufficient to establish one principal proposition. But our object is rather to develope by an accumulation and classification of facts, the dynamic laws and relations of man; the conditions under which the great force of nature operates on his organism, and those under which the agency of his organism acts upon the outer world.

172. But let us see what the phenomena, so far presented, exhibit with regard to this agent. They demonstrate the fact that under peculiar conditions a physical force is given forth, the tendency of which is to react upon and move without visible instrumentality external objects — to cause their repulsion from the earth — to produce a change of condition between two external bodies, so as to cause either attraction or repulsion — to produce various sounds, not only near at hand, but at a distance. That, under peculiar conditions of the organism, it gives, in conjunction with the above phenomena, those facts which declare its intimate association with other bodies of matter, especially the magnet and crystaline substances, particularly rock crystals and other forms of quartz, giving them a specific action upon the nerve centres of persons, (thus peculiarly conditioned.) That through this agent the peculiarly conditioned organism is brought into a most wonderful relation to even distant points of matter, and may, through it as a medium, produce physical results at a distance, or be made to exhibit certain phenomena by a relative action from those points.

CHAPTER V.

STILL FURTHER DEVELOPEMETS OF THE PHENOMENA OF THIS NEW AGENT.

Phenomena of Rhabdomancy—Ritter's and Amoretti's investigations on this subject—Case of Campetti, and that of Bléton—Thouvenel's experiments upon the latter—Evidences of the influence of mundane agency upon the nerve centres—Phenomena showing the reaction from the organism upon an external body, producing its movement without the usual instrumentality—Special observations on Rhabdomancy by the author—Further notice of the case of Bléton—Two directions of force noticeable in his case, one propagated from East to West, the other towards the North—Mr. Ober's observations—Deductions—Chemical action in the earth—The evidence of the emanation of agencies from the earth—The earth a battery—Mineral lodes—Becquerel's experiments—Wonderful phenomena witnessed in certain dwellings in New York—Cause discovered—What do the phenomena prove?—What remains to be done.

173. In this chapter we are to present a few additional facts which exhibit the wonderful action of mundane agency upon the organism of susceptible constitutions, developing phenomena analogous to those already described. We have already seen, in part, the influence which these agents exerted upon the organism of the celebrated Seeress of Prevorst, (Frederica Hauffe.) It will be difficult to find another case like her's, but thousands have presented some forms of the same or analogous phenomena.

It was remarked in her case, that from earlier childhood, the "hazel wand" would turn readily under the influence of emanations of force from mineral veins

and subterranean currents, and that she, amid her plays over the mountain sides, would be suddenly stopped as by an unseen power, and suffer unaccountable tremblings; that she experienced the same sensations on passing over graves, or on sitting in a church, under the floor of which the bodies of the dead were deposited.

174. Such facts as these have been exhibited in every country where the conditions favored their developement, and they have not been left alone to the vulgar as some may suppose. They have received the attention of some of the first philosophers of Europe. But whether this had ever been the case or not, we shall now notice them, as we are bound to, by our own demand of reason. France, Germany, and Italy have hundreds of volumes written almost exclusively on the phenomena of Rhabdomancy.

175. The celebrated Ritter, of Germany, devoted much time to an investigation of this subject, and in 1809 published Supplementary Treatises upon it, together with a translation of Amoretti's celebrated work* on the same subject.

The same phenomena observed every where else, were repeated in the investigations of these men. Nearly all the persons upon whom particular observations were made, suffered more or less from spasmodic contractions on passing over particular spots, where it was found there were powerful subterranean currents, chemical action, or veins of ore; and this without previous knowledge. In some cases the "concussions would be," says Ritter, "equal to powerful electric shocks, producing giddiness, disquietude, solicitude." If it be thought that these might all be affected, there were symptoms that could not be thus considered, such as the production of violent local heat, (as in the case of Angelique Cottin,) and an acceleration or retardation of the pulse.

"The heat," remarks Ritter, "was so great in some

* Physical and Historical Inquiries into Rhabdomancy, &c., in Germany. By Carlo Amoretti.

cases as greatly to affect the thermometer." These things, the reader will understand, took place from the action of ("unseen"*) agents upon the nerve centres of these susceptible persons, and that these agents were physical, as they emanated from metals and streams of water beneath the surface of the earth.

176. It was also satisfactorily ascertained by both Ritter and Amoretti, that the phenomenon of the movement of a stick held in the hands of these persons, when they passed over these particular localities, was as veritable as any other in nature, which demanded care on the part of the investigator. The question has been settled in thousands of instances. Cases given by Amoretti in his later work,† are many of them too important to be cast aside as idle tales.

This subject, about the first quarter of the present century, received the attention of a great many powerful minds. Aretin notices it at great length in his work.‡

177. The case of Campetti, of Italy, and that of Bléton, of France, will now be noticed with reference to some few particulars. The former of these was under the experimental observations of Ritter, and Bléton under those of M. Thouvenel, the Commissioner of the King of France, in the year 1781, to "analyze and report upon the mineral and medicinal waters of the kingdom."

178. Campetti was born near the lake Gardo, in a place called Gargano, in Italy. Like Frederica H., of whom we have said so much in the previous chapter, he was highly susceptible to the influence of mundane agencies from an early period. He experienced the most strange sensations and feelings when he passed over any place where there were either veins of metal or subterranean streams. These consisted in shocks, spasms, and

* All primary physical agents *are* unseen. It is only the secondary agent, or the instrument made use of by the primary agent, that we *see*.

† See Amoretti's "Elemente di Elettro-Metria Animale," published in Milan, in 1816.

‡ Aretin's Neuer Literarischer Anzeiger, 1807.

sometimes severe convulsions and internal commotions. Various instruments were placed in his contact, which became affected at these times. In 1806, he was taken to Munich, and examined before the King of Bavaria.

In his case,* there were exhibited the movement of bodies without apparent instrumentalities.

179. In the case of Bléton,† under the investigations of Thouvenel, we have many of the same phenomena as in the case of Campetti. There was a spasmodic action about the stomach and diaphragm, also oppression in the upper part of the chest. Then he would be seized with chilliness, trembling, spasms and twitchings, stiffness or rigidity of the wrists and arms, and a highly accelerated and concentrated pulse. These symptoms always commenced with a shock, as if he had received the charge of a heavy battery. More than six hundred experiments were made upon this man, in the presence of a great many persons of distinguished character, and scientific eminence, who testified to the truth of the phenomena observed in his case. M. Jadelet ‡ took an active part in a great many of the experiments, and gave his testimony as to the genuiness and reliability of the phenomena.

180. It was observed that those symptoms we have just referred to, were more or less strongly developed, "according to the volume and depth of the water." In going one way of the subterranean stream, the symptoms were more intense, and this was always found to be *against* it. The contrary direction had the contrary affect.

181. Thus far, perhaps, every thing seems rational enough. Scientific men, and those who are physicians, will not doubt the possibility of what we have just detailed. But what follows may hardly be credited, and yet it is not so strange in itself, as many things which we every day

* See Ritter's treatises before referred to.

† For a partial account of this case, see note by Dr. Ashburner, in his translation of Reichenbach, page 85, 1st American edition. Redfield.

‡ At that time Professor of Physic, at Nancy.

admit as true. That, to which we refer, is the whirling of a stick upon its axis as it lay across this man's thumb and finger, while he passed over one of the above named localities. What the rotation of a stick upon a man's thumb and finger, can have to do with a subterranean stream, or a vein of metal, is, indeed, an important question; but we shall not at this time attempt to settle it. Are such things facts? If so, what do they teach?

182. With regard to the first of these, we feel confident to assert, that every honest, enquiring mind may be satisfied, without appealing to the authority of great names on either side. During 1850–51, we made special exertion at different times, and in various places in the interior of Massachusetts, to test this point, viz.: The movement of a stick in the hands of particular persons over such localities as we have mentioned, especially over subterranean streams of water. We were astonished at the number of persons to be found possessing this "gift," some of whom were men of searching, discriminating minds, and one of them a gentleman of no mean scientific attainments. We found a great many instances, also, where, in the most difficult localities for obtaining water, on account of the extreme depth and hardness of the rock through which the shafts were obliged to be sunk, the *baguette* was made use of by these persons, and spots determined upon, where delicious springs of water were found at a difference of one-third of the depth of the other wells in the neighborhood, and sometimes of one-half.

183. In numerous instances, we have tested its action in the most rigid manner. We would not say that it can in every case be relied upon in determining the depth of the water below the surface, and other minutie, but the great fact itself, of an agency emanating in such localities which has a specific action upon the organism of certain persons, and through it upon a stick held in, or resting upon the hands, is as susceptible of demonstration as any other occasional or special fact of nature.

184. But to return to Bléton; the rod, in his case, had a more than common action when simply resting across the thumb and finger of one hand, in a horizontal manner. M. Thouvenel in his observations counted from "thirty-five to eighty revolutions in a minute, and always found an exact proportion between these revolutions and the convulsive motions of Bléton." The influence from the earth, seemed to act in wave-like motions, at every one of which Bléton exhibited the symptoms, and at the same time the rod would make a revolution. But the action of the rod and the convulsive motions varied under different circumstances.

185. "Upon the mines of iron," says Thouvenel, "the rods, supported by the fingers of Bléton turned constantly upon their axis, from behind forward. The same over mines of coal. On the contrary, over other metalic mines the rotary movement took place in the contrary direction, that is to say, from before backward." These phenomena plainly indicate the opposite action of a like agent.

186. If we observe some of the physical symptoms and their conditions, it will be sufficient for the present. "The convulsive twitchings and spasmodic motions of this man, as we have observed, took place more or less over all the veins, but 'Copper emanations excited very strong and disagreeable spasmodic symptoms, accompanied with pains in the region of the heart — flatulent movements of the bowels, and by abundant eructations of air. Over mines of lead the symptoms were less severe, but stronger again over the mines of Antimony.'"

187. Numerous very nicely conducted experiments were instituted by Thouvenel, upon Bléton, which precluded the possibility of deception. By these means he plainly observed the action of two mundane forces, one of which propagated itself towards the West, while the tendency of the other was towards the North. Conformable with the former, was the action of nearly all the metals except iron; and that of the latter, in all cases, conform-

able with the force acting towards the North. Thus the rod rotated towards the North with the iron, and from East to West with nearly every other metal.

188. Dr. Hutton, in his last edition of "Mathematical Recreations," has given an account * of the divining rod, and some of its phenomena, in the hands of the Hon. Lady Milbanke.† The spmptoms in her case were very similar to those of Campetti, Bléton, and others. The experiments in this case are highly interesting.

189. S. C. Ober, Esq., a gentleman who for some time was engaged in the mining interests in Wisconsin, informs us that the miners engaged in those localities, discover the lead veins almost entirely in this way. They always have a person among them in whose hands the rod will turn. He remarks, that the fact of this phenomenon is no more doubtful, than the mineralogical indications are of the general localities. He never saw an instance of failure except in the hands of those whose nervous temperament was apt to vary. He was led by his observations to conclude, however, that the agent emanating from the vein was not so much from the metal itself, as from the currents of water often found passing over it. In such localities, the action upon the person and the rod was always more powerful, and it was always known in such cases, that a stream of water would be found running over the ore. This was invariable.

This subject, it must be seen, offers us a fruitful field of investigation. At some future time we shall give additional facts; at present we must close the subject with the following

DEDUCTIONS.

190. *First*, The phenomena of Rhabdomancy, plainly show the influence of some powerful agent emanating from

* Hutton's account I find to be almost wholly omitted in the edition in this country,

† Dr. Ashburner refers to a similar account in the Quarterly Review (what one?) for March, 1820, No. xliv., Vol. 22. See, also, note by Ashburner in Reichenbach, page 82. Also *Speculum Anni*, for 1828.

certain localities on the earth which has a specific action upon the nerve centres of particular persons.

Second, As the phenomena are indicative of an abnormal condition of the nerve centres, in relation to this agent, it follows that the latter could have no such influence when the nervous condition is perfectly normal.

Third, Inasmuch as the movement of the rod takes place in a particular manner on the person passing over these localities, simultaneously with the internal commotions which are experienced; it follows, that the movement is intimately related to the action of the agent excited in the nerve centres as well as to the agent emanating from the earth which excites it.

Fourth, Taking these, together with the case of Frederica H., and other cases, we have the law established that under certain conditions a person susceptible to the emanations * of mundane agents, may exhibit the phenomena of the movement of an external object without the usual instrumentalities.

Fifth, It follows that in many cases of nervous derangement, the phenomena heretofore attributed, by the ignorant and superstitious, to the agency of spirits, is plainly attributable, more or less, to mundane influences.

Some evidence may be desired at this point, independent of the phenomena we have been recounting to show that there are physical agencies constantly exerted from the earth.

Now the fact itself is every where evident, that physical agents, subtle, unseen, are every where at work. "Force shows itself," as the elegant Somerville remarks,

* It is not to be concluded that these emanations of mundane agents must always be from veins of metal or subterranean streams; for as we have shown and shall hereafter more fully show, there are such emanations from even the most common mineral substances of the earth. Indeed, as remarked by Schubert in his work on Natural History, "it seems clear from many observations, that the whole mineral (and even much of the vegetable kingdom,) has a profound and mysterious relation with the organism of man." This relation is that of matter with matter connected by an imponderable agent.

"in every thing that exists in the heavens or on earth. It pervades every atom; rules the motions of animate and inanimate beings, and is as sensible in the descent of a rain drop as in the falls of Niagara; in the weight of the air as in the periods of the moon." There is a physical power which "not only binds satellites to their planet, and planets with suns, and sun with sun throughout the wide extent of creation, which is the cause of the disturbances, as well as of the order of nature," but it physically binds man to man, and man to nature. And as "every tremor it excites in one planet is immediately transmitted to the farthest limits of the system in oscillations, which correspond in their periods with the cause producing them, like sympathetic notes in music, or vibrations from the deep tones of an organ," * so every vibration thus excited, is transmissible to the delicate centres of every organic being, provided the repulsive agent of those beings is changed in its relative condition so as to admit the influx. This has already been shown in the Introduction, §§ 38, 39.

191. But let us notice a few interesting facts here, which show definitely the evolution of forces from the earth. Our first proposition will render this point exceedingly evident. Thus:

It is well known to every chemist, that wherever there is chemical action going on, there is a constant evolution of some force. Now, that there is a constant chemical action taking place in the earth is certain, and the sources of this action are very numerous. "Among others, we have that of water, (often holding in solution saline ingredients — thus increasing its action upon metallic substances,) which, percolating through the surface," acts upon all those surfaces whose materials have a strong chemical affinity for the oxygen or hydrogen of the water.

Wherever there is a mineral lode the developement of force is known to be in some instances very great. For

* Somerville's Connection of the Physical Sciences, page 1.

instance, Mr. Robert Ware Fox was able, by connecting two lodes with copper wires, and conducting the latter to the surface of the earth and immersing them into a cell which contained a solution of sulphate of copper, to obtain an electrotype copy of an engraved copperplate.

192. Thus "the earth itself may be made a *battery*," as Robert Hunt says. "We know," he repeats, "that through the superficial strata of the earth, electric currents circulate freely, whether they are composed of clay, sand, or any mixture of these with decomposed organic matter; indeed, that with any substance in a moist state, electric currents suffer no interruption."

193. "The electricity of mineral veins has attracted the attention" of some of the first philosophers of Europe, and have led to some highly interesting experiments * with regard to the action of this important agent in the formation, disposition, and direction of rocks and mineral veins. M. Becquerel and others have made use of these currents successfully in imitating nature in her processes of making crystals and other mineral formations.

194. It is not, however, necessary to suppose that the agent, of which we are treating particularly, requires a chemical action to develope it, or the action of the electric force. Experiments have proved that it is developed in every form of material action—that even the substances of the earth, without sensible alteration, exert this force. To this agent the sensitive nerve centres are extremely susceptible.

195. The phenomena which betray this as a fact of nature, have been observable from the earliest ages. It is certain, however, that local causes often give developement to such strange phenomena, that it requires all the science that can be mustered to keep back the tide of superstition which will be thus aroused in the breasts of

* We have found one of these to develope an important fact which we shall give in another connection.

those unacquainted with the action of agents. Take the following very curious instance :

196. In the years 1849–50, certain highly respectable houses in the city of New York seem to have been all at once unaccountably beset with a strange power which seized upon particular parts, and would not allow any one, not even the members of the families, to touch those seemingly consecrated things. Whenever this was attempted, a loud, sharp sound would be instantly given, accompanied with a sharp and spiteful flash of light, as if the agent was determined to protect that which it had seized upon. But this was not all; it would smartly shock the intruder with a blow, as if with an unseen fist, or the like. It even seized upon the members of these families at times, and would, so to speak, make them apparently strike one another in an unseen manner simultaneously. It was often the case that a stranger could not call at the door without being instantly struck on the wrist or elbow, on touching the knob of the door bell, and he would see, at the same instant, an angry flash of light, as if from some demon's eye. The ladies were not allowed to kiss each other, without each receiving, on the approach of their lips, a fiery smack, as from a spirit's lips. The dear little ones of these families were prevented from giving their mothers the parting salutation on retiring for the night.

There *seemed* to be a great deal of cunning shown by this agency. If the lady of the house did not think to pay all due deference to its rules when she wished to give orders to the servants below through the metallic speaking tube, she was sure to receive an unseen blow in the mouth, almost sufficient to stagger her; at the same instant she would see the flash, of what might have been taken, certainly, for a "fiery," if not for an "evil eye."

197. Professor Loomis* visited these dwellings, and

* See Annual of Scientific Discovery, 1851, page 129. Every man of sense, if he knew the worth of this Annual, would not go a year without it.

observed these phenomena. He perceived the flash whenever the hand was brought near to the knob of the door, also to the gilded frame of a mirror, the gas pipes, or any metallic body; especially when this body communicated freely with the earth. "In one house," says this scientific gentleman, in his description before the American Scientific Association at New Haven, — "in one house, which I have had the opportunity to examine, a child, in taking hold of the knob of a door, received so severe a shock that it ran off in great fright. * * * In passing from one parlor to the other, if she (the lady of the house) chanced to step upon the brass plate which served as a slide for the folding doors, she received an unpleasant shock in the foot. When she touched her finger to the chandelier, there appeared a brilliant spark, and a snap."

198. "After a careful examination of several cases of this kind, I have come to the conclusion that the electricity is created [excited] by the friction of the shoes of the inmates upon the carpets * of the house." Whether Professor Loomis is correct or not in his conjecture as to the cause, the phenomena were every whit electrical; hence we are led by them to see, that when local circumstances are favorable, an agent may be developed in our midst, which may play the most singular pranks, which, it is more than probable, will be attributedto supernatural, and even spiritual powers, if the witnesses are ignorant of those characteristics which identify them with a well known agent.

199. Had the characteristics in the above been contrary to those of any known agent, although the phenomena had been entirely physical, how many would have leaped to the conclusion without a moment's thought, that the force was a power of the "invisible, spirit world?"

* It should follow, if this was the cause, that every house with similar carpets should become electrized, and exhibit similar phenomena, in which case we should have observed their appearance at a much earlier period, and the occurrences would have been presented much more frequently and extensively.

200. Hence the precipitate conclusion with regard to the phenomena of the present day. The physical phenomena exhibit none or but few of the characteristics of any *known* physical agent. The attempt to account for them by a reference to the agency of electricity has signally failed, as the most important characteristics of this agent cannot be found to agree with the phenomena.

201. But no one has attempted to arrange the facts, and to give them a classification, without reference to the pre-conceived idea of a supernatural cause. Reason has been entirely set aside, on the one hand; while those who have held fast to its principles throughout this excitement have been, on the other, indiscriminately classed with those, who, out of a mere negative state of mind, have denied the phenomena as any thing more than a species of legerdemain. We protest against this, and show at once our claim to a faithful observation of the phenomena in question.

CHAPTER VI.

ELECTRICAL FORM OF AGENCY.

The Electric Girls of Smyrna—Movement of objects without contact—Effect of iron—Effect of the atmosphere—The same in cases of the phenomena of the present day—Is the agent in this case electric—Analogy of this case with that of Angelique Cottin—Shocks given by the latter—Shocks by clairvoyants—Capron and Barron's statements—Mrs. Tamlin—Wm. T. Coggeshall's statements—Electricity of the organism not the vital agent—Dr. Wm. F. Channing—Electric girl of Strasburg—Physical effect at a distance by her electric action—Electric Lady—Natural insulation—Deductions—Every form of agency should have some distinct name — Odyle of Reichenbach — Conclusion.

202. It would seem necessary to a thorough enquiry in the field we have chosen, to take some notice of the cases which present those phenomena bearing closer analogy to those of electricity than such as we have been considering. There is such a form of agency presented in a few cases we have collected, and they seem to show us that there is a transition of the agent, from the Odyle of Reichenbach, to the pure form of electricity.

203. The first we shall speak of, is that of the two Smyrna girls who visited France in the year 1839, and exhibited what was called their electrical powers, in moving tables without contact. The following account we take from the Boston Weekly Magazine for December 28th, 1839.

The two girls landed at Marseilles, about the first of November, 1839. "In hopes of realizing a splendid for-

tune, they intended to exhibit themselves in France and other parts of the continent. Immediately on their arrival, several persons, including various men of science, and professors, visited them and ascertained the following phenomena:

First, "The girls stationed themselves facing each other, at the ends of a large *table*, keeping at a distance from it of one or two feet, according to their electrical dispositions.

Second, "When a few minutes had elapsed, a *crackling*, like that of electric fluid spreading over gilt paper, was heard, when,

Third, "The table received a strong shake, which always made it *advance from the* ELDER to the younger sister.

Fourth, "A *key*, *nails*, or any piece of *iron* placed *on the table*, instantaneously *stopped* the phenomena.

Fifth, "When the iron was adapted to the *under part* of the table, it produced no effect upon the experiment.

Sixth, "*Saving this singularity*, the facts observed constantly followed the known laws of electricity, whether glass insulators were used, or whether one of the girls wore silk garments. In the latter case, the electric properties of both were neutralized. Such was the state of matters for some days after the arrival of the young Greeks; but,

Seventh, "The temperature having become cooler, and the atmosphere having loaded itself with *humidity*, all perceptible electric virtue seemed to have deserted them."*

204. In this case we have the "manifestation" of a force, in the production of phenomena, greatly analogous to that often witnessed at the present day. The writer calls the agent electricity, and yet, in one important respect, it acted differently from this agent, in that it was broken by simply laying a *key* or a small piece of *iron*,

* "One may conceive the melancholy of these girls," the writer continues, "and the disappointment of the two Greeks, their relations, who have come with them in order to share their anticipated wealth."

on the object which it had acted upon, and was not affected when the same piece of iron was placed under the table.

205. There is nothing said in this account of any trials made with the galvanometer or electrometer. Had such a test been applied with success, which certainly would have been mentioned, it would have decided the question; and then, assuredly, we might have had an instance where *electricity*, emanating from two persons with reference to a table, caused its vibration, and its *repulsion* from *one*, and *attraction* towards the *other*. The fact that some of the phenomena seemed to make the force appear *like* electricity, does not prove it to be perfectly identical with that agent, — or the *distinctive force* which the name implies.*

206. But some may refer to the fact of the effect of the humid state of the atmosphere upon the conditions necessary to the production of the phenomena, and conclude from this, that the agent must have been electricity, inasmuch as the same state of the atmosphere produces a like effect upon the action of friction electricity. Let us allow this, and turn to precisely the same phenomenon, as it has been manifested in the cases of numerous "mediums" for the so-called "spiritual manifestations."

207. Now we will not state it merely upon our own authority, but also upon that of a large number of intelligent believers in the spiritual origin of these phenomena, that the electrical condition of the atmosphere enters into the circumstances of their evolution, — that in a humid state of weather, it is not only difficult, in many instances, but sometimes is absolutely impossible to obtain them under such a condition.

208. In these cases, then, and in that of the girls of

* It must be admitted, however, that the fact of the influence of glass insulators and the silk dress — causing a cessation of the phenomena — shows, that the agent that acted upon the table was, in some way, a form of electricity, though greatly varying, in its laws of action, from that usually known to science. We have some curious facts relating to this modified agent, to present from Mattucci and others, which we shall not be able to crowd into this number of our work.

Smyrna, we have the same circumstances, resulting from the same condition, while the principal phenomena in both cases are the same, viz.: physical effects without visible instruments of contact.

209. But two things are to be considered here. *First*, that this particular fact does not hold good in every case, where the principal phenomena are made to appear. We cannot, therefore, conclude that the agent is identical with the above named electricty. *Second*, the galvanometer and electrometer have both been made use of, to decide if this agent were electricity; but our own investigations, as well as those of others, instituted in the most thorough manner, have not been able, as yet, to detect the least sign of electric action.

210. It was thought by some who witnessed the case of Angelique Cottin, that the agent which acted so powerfully from her organism, overthrowing tables, twisting chairs out of stout men's hands, raising a man in a heavy tub, — was electricity. C. Crow says it did cause the deviation of a magnetic needle; but M. Arago, who knows more about this abused agent than a nation of theorizers, could not detect the least sign of it by the nicest tests. And yet it would give the person who touched her or her dress, a powerful shock, as if it *were* electricity.

211. Still, it may be the same physical agent that is ground out from the plate glass — that propagates news from city to city on iron wires, and that thunders in the heavens; but it would be very unwise to decide this question till some more decisive facts are developed.

212. It has been supposed that, because in many instances, "mediums" have given shocks like those given by electrized bodies, the two agents must be identical. The following are a few of such as we find in works on "spiritual manifestations."

213. "A few weeks since a young lady about sixteen years of age — Miss Harriet Bebee — was in the city and was placed in a magnetic state in company with Mrs. Tamlin, the well known clairvoyant of this city. She was

also a clairvoyant herself. The sounds were heard while they were in that state. Every time the sounds were heard while they were in the magnetic sleep, there was a very sensible jar observed in the case of Miss Bebee, like an *electric shock*; and in answer to a question, she stated that at each sound she felt as if there was electricity passing over her. This was not observable when she was brought into the normal state. She resides some twenty miles from this city, and has heard the sounds at pleasure ever since her interview with Mrs. Tamlin.

"Several of the persons in whose presence these sounds are heard, *always receive a slight shock*, so that there is a slight jar, which has sometimes been so plain, as to lead persons ignorant of the facts and the phenomenon, to accuse them of making it themselves." *

On the 69th page of the same work, we find the following:

"This feeling of electricity seems to pervade nearly everything connected with these phenomena. When the rapping is heard, the peculiar jar is felt, — differing from the jar produced by a blow; and in various other ways we are reminded of the use of this subtile agent. We often see in a dark room, bright electric flashes on the wall and other places."

On another page is the following strong expression:

"Persons sometimes feel a sensation of electricity passing over their limbs *when they stand in the vicinity of those who get the sounds most freely*, although the particular persons who seem to be the mediums feel no sensation at all. In one or two instances we have *seen a perceptible shock, as if caused by a galvanic battery*, especially when the persons were under the *influence of Magnetism*. We leave these things to be accounted for by those better acquainted with the philosophy of these phenomena. We wish all the facts and details to be before the world, that

* See Messrs. Capron and Barron's History of the Mysterious Communion with Spirits, &c. Enlarged and Authorized edition, page 42.

judgement may be rendered according to the evidence in the case."

214. In a work of the same character, published in Cincinnati, by Wm. T. Coggshall, we find the above facts quoted, on 72d page, with approbation. And on 142d page of the same work, we find the following: — "We have felt positive *electrical influences* from *clairvoyants*," &c., &c.

"At the present time," he continues, "what is termed 'electrical circles' are being formed every week in Cincinnati, for the benefit of persons whose systems require additional electrical power. We have seen several women so powerfully electrized in these circles, that the same effects were produced upon them which would have been had they been isolated, in connection with a galvanic battery."

215. So it has been seen that on touching Angelique Cottin, a person would receive what really seemed a "true electric shock;"* yet, we repeat, Arago could not detect the characteristics of electric agency. He noticed that the north pole of the magnet gave her a powerful shock,† and the south pole produced no effect upon her, but he could not detect the least influence from her organism upon the magnetic needle, and yet a powerful force from her body would overturn tables, and raise a heavy weight without contact. Not only so, but at times these

* This kind of shock was experienced by Campetti and Bléton, on passing over mineral veins and subterranean streams. See §§ 178, 179. "Many somnambulic persons, says C. Crowe, "are capable of giving an electric shock; and I have met with one person, not somnambulic, who informs me that he has frequently been able to do it by an effort of the will."

† Why was not this an electric shock? When an iron plate was brought near to one of Reichenbach's patients, and a crystal brought in contact with it, the effect upon the patient was like an electric shock, which even ascended from the elbow to the shoulder. See Reich., § 47. Many other cases could be cited to the same purpose. The magnet and iron have a specific action upon the nervous system, but it should not be forgotten that the same agent acts from crystals, vegetable substances, and the human hand; nay, from the earth itself. The next number contains highly interesting facts of this character.

outward things would *attract her towards them;* thus demonstrating the action and *re*-action of the same agent, — and that whatever the force was, it *acted from tables* and *other objects upon her*, — that therefore it resided with *them* as well as with her, — that consequently, it was a common inorganic, physical agent, susceptible, under favorable circumstances, of a most powerful action from the laboratory of the animal organs. Moreover, the facts, throughout, show that the condition required for this unusual evolution of force, is a specific variation of the organism from its normal condition.

216. It is evident, therefore, that this agent is *not the vital organic agent, nor a part of it*, though the former is associated with the latter in the organism. We are not to conclude, however, that this is the only inorganic agent which is associated with the vital force. It is well known that electricity has its place among the other forces in the animal economy; so has heat, but they are "principles found universally in nature."

"Vitality," says Dr. Wm. F. Channing, "is dependent on physical conditions, and performs its functions by the agency of physical forces. A distinction thus exists between the principle itself, and the agents by which its results in the living structure are accomplished. This distinction is an essential one, and constitutes the basis of any system which proposes to act directly on the vital forces. The *agents employed by the animal organization are principles found* UNIVERSALLY IN NATURE, and, in addition to these, a force which is peculiar to living structures, the special agent of vitality." *

217. Now it might reasonably be expected, that if electricity, among other agents found "universally in nature," is also associatad with the agent of the animal economy, it might, under favorable conditions, exhibit its characteristic phenomena. These conditions, would, of

* See Notes on the Medical Application of Electricity; by Wm. F. Channing, M. D. Boston, 1849,—page 3.

course, be owing to a variation of the organism from its normal standard. The following case, given by Dr. Ennemoser,* of Germany, exhibits some of these characteristics.

218. The case was that of a young woman, sister of a professor of theology at Strasburg. Immediately, on a sudden fright, she was seized with a nervous malady, which continued for a long period, and finally terminated in her death.

Among the remarkable symptoms in her case, were the following:

First, Those of *somnambulism*, with more or less lucidity.

Second, Her body became so highly charged with electricity, that it was necessary to conduct it away by a regular process of conduction.

Third, Her body would impart powerful shocks to those who came in contact, and even when they did not touch her.

Fourth, She controlled its action so as to give her brother (the professor) a "smart shock when he was several rooms off." †

Fifth, She was subject, also, to spasms and paroxysms of rigor and trembling.

This case does not present the characteristics of electric action, such as one would exhibit if charged upon an insulating stool. Some of the phenomena resemble those which we see exhibited by the electric fish. There are some highly important points to be considered with regard to the analogy here, and the case is an important one in considering the command which the nerve centres possess over the general agents associated with them. This, then, belongs to another part of our work.

219. We shall now present another singular case, which

* See Night-Side of Nature, page 384.

† The account states that when the Professor received the shock "he started up and rushed into her chamber, where she was in bed; and as soon as she saw him she said, laughing; 'Ah, you felt it, did you?'"

occurred in this country, in the month of January, 1839, an account of which was given in Silliman's Journal, by a correspondent. The writer states,

First, That "on the evening of January 28th, 1839, during a somewhat extraordinary display of the northern lights, a respectable lady became so highly charged with electricity, as to give out vivid electrical sparks from the end of each finger, to the face of each of the company present."

Second, That "this did not cease with the heavenly phenomenon, but continued several months, during which time she was constantly charged and giving off electrical sparks to every conductor she approached. This was extremely vexatious, as she could not touch the stove or any metallic utensil, without first giving off an electrical spark, with the consequent twinge.

Third, That "the state most favorable to this phenomenon, was an atmosphere of about eighty degrees Fh., moderate exercise, and social enjoyment. It disappeared in an atmosphere approaching zero, and under the debilitating effects of fear.

Fourth, That "when seated by the stove, reading, with her feet upon the fender, she gave sparks at the rate of three or four a minute; and under the most favorable circumstances, a spark that could be seen, heard, or felt, passed every second!

Fifth, That "she could charge others in the same way, when insulated, who could then give sparks to others.

Sixth, "To make it satisfactory that her dress did not produce it, it was changed to cotton, and woollen, without altering the phenomenon.

"The lady is about thirty, of sedentary pursuits, and delicate state of health, having for two years previously, suffered from acute rheumatism and neuralgic affections, with peculiar * symptoms."

* The time has come, we hope, when these "peculiar symptoms" will not be left out in detailing such cases, — as it must be seen that they are highly important to a proper appreciation of the other phenomena.

220. The electrical character of the phenomena in this last case is too obvious to be disputed. The only characteristic we observe in it varying from the law of common frictional electricity is, that this lady could become charged with the agent without that insulation, which, under the former, is found necessary. In this respect there is a perfect analogy with all the other cases mentioned. Thus we have the evolution of the following as a law of this form of electricity; namely, that of a natural insulation in the organization.

221. If now we consider the habits of the electric fish, we see the same law manifested. It retains this agent until the moment of discharging it at its prey. Its action, therefore, is unlike that of the same agent when evolved by a mechanical process, which requires the insulation of the receiver in order to become charged.

222. Organization, then, under peculiar circumstances, alters the condition of electric action from those observed in its usual development in unorganized matter. In the latter there is a uniformity with regard to insulation or non-insulation; for instance, the Leyden jar will not become charged without artifical insulation, whereas in the organism the electric insulation may or may not exist; when the natural does exist, there is of course no need of the artificial. In the fish this natural insulation is uniform, constant; but in human beings it is not uniform, and must therefore depend upon some peculiar conditions. The organism of the Strasburg girl had the power of retaining this force, with which the former became charged, up to a certain degree. The same is manifest in the electric girls of Smyrna.

223. It is evident, therefore, that, under peculiar circumstances of the human system, it possesses a natural electric insulation. Such circumstances may be of rare occurrence, yet one case makes the fact evident; and inasmuch as it *naturally* and *constantly* exhibits itself in the organism of the electric fish, it would be folly to doubt its possibility or probability in man.

224. Now let us notice that in the electric fish the condition which favors this natural insulation is a *nervous*

condition; that is, it depends upon a certain arrangement, disposition, or habit of the nervous matter.* It must, therefore, follow, that an organism brought into this peculiar condition, has been thus brought about by a change in the nervous system.

225. If, now, we turn to the cases we have already enumerated in this chapter, and notice the circumstances attending them, we shall find this inference corroborated by fact, in two of them, which will force the deduction that the same principle holds good in the other also, and would hold good in all cases of a similar type. The Strasburg girl was thrown into this condition by fright, and a consequent nervous derangement. The "electric lady had for two years suffered from acute rheumatism and neuralgic affections with peculiar symptoms." During a somewhat extraordinary display of the Northern Lights, she became so highly charged with electricity as to give out vivid electrical sparks from the ends of her fingers. Had this been merely a charge from the uncommon electrical tension of the atmosphere, existing at the time, it would have ceased with the "heavenly phenomenon;" instead of this, however, it continued for several months, during which time she was constantly charged and giving off sparks to every conductor she approached.

A question arises here of no trifling interest; namely, how far these phenomena, and others we have presented, proceed from the evolving energy of the organism, and how far they depend upon the agent outside of the organism.

* The condition of the other materials of the organism may also enter into the category of circumstances, yet the primary condition must be allowed to be in the nervous system.

CHAPTER VII.

THE EVOLUTION OF ELECTRICITY IN THE ANIMAL ORGANISM — WHAT ARE FACTS ON THIS POINT?

Development of electricity in the animal organism — Matteucci's experiments on muscular contraction — Dr. W. F. Channing's idea — Electric emanation during muscular contraction discovered by M. Boys Raymond — Humboldt's testimony — Muller's discovery — Smee's experiments — Those of Prevorst and Dumas — Ahran's and Paph's — M. Hemmer's — Sir James Murray's discovery of the electric powers of the spleen — Matteucci's experiments on electric currents in the muscles — Nervous current not electric — Influence of the will over the electric discharge — Electric fish — Its electric organ — Power of discharging a current of force from the organism — The decision as to the discharge and direction depending on an action of the brain — The electric power related to the will — The odylic related to the automatic action of the brain — Important difference.

226. It is well known to every chemist, that wherever there is chemical action there is an evolution of electricity. Now the vital force is constantly keeping up a chemical action in the animal organism; it must follow, therefore, that there is a constant evolution of electric agency in that organism. "It would be absurd to suppose," says Matteucci,* "that the chemical actions of living beings, all of which develop heat, and often light, would not be accompanied by the production of electricity." The experiments of Matteucci, upon the muscles of animals, show that they act as elements of a voltaic pile. Thus, "when we connect the interior and the surface of the muscle of a living

* See Lectures on the Physical Phenomena of Living Beings. By Carlo Matteucci, Professor in the University of Pisa. Philadelphia, Lea and Blanchard, 1841. p. 177.

or recently killed animal, by means of a conducting arc, the existence of an electric current is then vigorously demonstrated. This current is always directed from the interior to the exterior of the same muscles. It exists without the direct influence of the nervous system, and is not modified even when we destroy the integrity of the latter."* Further on the same philosopher states "that the existence of an electric current in the muscles has been well demonstrated, and that its principal laws are established. The origin of this current," he continues, "resides in the electric conditions which are produced by the chemical action of the nutrition of the muscles. The blood charged with oxygen, and the muscular fibre, which becomes transformed on contact with this liquid, compose the elements of a pile; they are the liquid acid and zinc."†

227. It is not, however, from the nutrition of the muscular system alone that the evolution of electricity takes place; nor is it to chemical action alone that it can be attributed. It is found also to be evolved in the molecular changes which take place in substances. In fact, it is well known to all philosophers that every change of matter, however slight, occasions an electric development. The conversion of fluid into vapor; the condensation of gases into liquids; the mixture of fluids; the solution of solids in fluids; the local action of heat; the disintegration of substances, or the breaking up of larger bodies into particles; alterations in the relative position of particles; the friction of one body upon another,— all are sources of electric development and action. Now, in this catalogue of material changes, there is scarcely one that is not, more or less, constantly taking place in the animal organism. There is not a muscular movement, voluntary or involuntary, that does not break up portions of the organism into particles; neither is there a motion of the brain, indeed, by thought, passion or emotion, that does not produce the same effect. This change of matter in the organism,— this constant disintegration,—

* Lectures on the Physical Phenomena of Living Beings, page 185.
† Ibid., page 188.

must, therefore, constantly evolve the electric agency. Respiration, circulation, digestion, secretion, excretion, are constantly giving freedom to this force.

228. We may well say, then, in the language of Dr. W. F. Channing, "Not only the exertion of muscular power, but every exertion of vital power, *follows the law of elimination of material forces*, the development of which, from latent conditions, is inseparably attended by a change of form in the associated matter."*

229. It should follow from this, that, by fulfilling the proper conditions, the evolution of electricity during muscular contraction may be detached. Accordingly, M. Emile du Boys Reymond, and after him Humboldt and other philosophers, have, by a very delicate instrument, detected the electric current excited during the contraction of the muscles of the arm.† The current is found to direct itself from the hand to the shoulder. M. Reymond observed the deflection of the needle to amount to 30°, and even beyond this, by alternately contracting the muscles, first of one arm and then of the other, in time with the oscillations of the needle. "On bracing simultaneously the muscles of both arms, very small deviations were observable, sometimes in one direction and sometimes in another. These minute deflexions were evidently caused by the difference between the contractile force of the two limbs. Hence it arises, that when the experiment is repeated

* See Notes on the Medical Application of Electricity, by W. F. Channing, M. D. Boston, 1849.

† The manner of effecting this is thus given by M. Reymond in a letter to Humboldt, which the latter sent to the Paris Academy of Sciences, in May, 1849. Two slips of perfectly homogeneous platina are fixed at the extremities of a very sensitive galvanometer. These slips are immersed in two vessels filled with salt and water, into which also the experimenter introduces two corresponding fingers of his two hands. When this is done the needle must stand at zero, while no exertion is made with the muscles of either hand or arm. If he now strain all the muscles of *one* arm, so as to establish an equilibrium between the flexors and extensors of all the joints of the arm, there will be at once a movement of the needle.

See *Comptes Rendus*, May 28, 1849. Also Annual of Scientific Discovery for 1850, p. 114.

many times successively, the results diminish gradually in amount."

230. "The amount of deviation depends upon the degree of development and exercise of the muscles. The habitual superiority of the right hand over the left, in this experiment, is to be interpreted by the preponderance of the amount of deflection produced by the tension of the right arm."*

231. M. de Humboldt says:† "The fact of the experiment affecting a magnetic needle by the alternate tension of the muscles of the two arms, — an effect due to volition,— *is established beyond the shadow of a doubt.* Notwithstanding my advanced years and the little strength that I have in my arms, the deflections of the needle were very considerable."

232. "Since the announcement of these experiments many persons have tried similar ones, and only in a single case, that of M. Becquerel, has there been any failure noticed."‡

233. Thus we have the highest scientific authority for the fact, that there is not only an evolution of electricity in the muscular system, but that it is appreciable by the galvanometer during the contraction of the muscles. It is due, however, to one of our own countrymen, Dr. Wm. H. Muller, of Pittsburgh, to say, that this latter fact was discovered by him as early as the year 1842. The following is his own language in a communication to the Magnet:§ "What I have ascertained is this, namely, that a comparatively large amount of electricity can be developed in all persons, I may say, of both sexes and all ages, by *muscular contraction*, in a certain position, and only in such a position, together with a proper dryness of the surrounding air. If these conditions are not observed no electric manifestations occur." As his experiments are novel and important, we will state some of them in this place. Dr. Muller had attempted in several instances to verify the results of M. Hemmer's experiments with regard to the electric

* See Annual of Scientific Discovery for 1850, p. 115.
† Ibid. ‡ Ibid., p. 115. § See Magnet for Feb. 1843.

force of the human organism. Having failed, however, he at length hit upon a new experiment. To see what effect a benumbed limb would have upon a gold-leaf galvanometer (the limb having gone to sleep while it lay across the back of a chair), he *arose hastily* and applied his fingers to the cover of the instrument. "The gold-leaf flew instantly to the sides of the glass." This at first he supposed to be owing to the peculiar condition of the hand. He soon discovered his mistake; for, "on rising again, and applying the other hand, which was in its natural state, the same phenomenon occurred." On varying his experiments, he soon found that the phenomenon depended on his rising from a sitting posture. He then tried this upon other persons, with some of whom it succeeded on the first trial; while, with others, it was at first a failure, but ultimately successful. He experimented upon thirty persons, of both sexes, different ages, and in different rooms, with "complete success." "A little girl of seven years," he remarks, "has shown very strong electric powers. To cause a movement of the gold-leaf of half an inch from the perpendicular is but a weak manifestation." In some of his experiments he found the electric emanation during muscular contraction "sufficient to tear the leaf, causing it also to adhere to the side of the glass." "It is not necessary for me," he says, "even to *touch* the cover of the instrument; nearly as striking results will follow if I bring my hand near the cover, say within an inch or more." This electric phenomena did not arise from friction; his precautions against this rendered it impossible.

234. The following are the conditions which he observed to be necessary in order to effect the results:

First, A proper dryness of the atmosphere. This condition is very important, as well as,

Second, A dryness of the surface of the body.*

* "It was for want of attention," he observes, "to having the air dry, and to my overlooking a cause of moisture, that I was, at first, in doubt whether the electricity did in fact arise from the body without the aid of clothing." Hence, perspiration dissipates the electricity, and is to be avoided in the experiments.

Third, The position of the body, which must be a quiet, sitting posture, from the feet to the knees perpendicular, the thighs horizontal. The body must be easy, rather relaxed.

Fourth, From this posture rise quickly and touch the cover of the electrometer.

235. Any position which does not call into action the proper muscles, or impedes their complete action, lessens or entirely prevents the development of electricity.

236. Alfred Smee, of England, in his experiments upon the muscular contraction of the lower animals, has also succeeded in detecting electrical currents by the galvanometer. We accept his facts, but leave him his "Electro-Biology."

He informs us* that he experimented upon a rabbit thus: He introduced a steel needle into the masseter (a muscle of the lower jaw, situated upon the side of the face, and exercised in closing the jaws); a second needle he introduced into the sub-cutaneous cellular tissue. The creature attempted to bite his finger, and at this instant there was a development of electric phenomena in the instrument used for detecting it.

237. Prevorst and Dumas also assert the development of an electric current during muscular contraction, particularly when the contraction is induced. In the latter instance they assert its development "in all cases."†

238. Ahrans and Paph,‡ in their investigations upon the electricity of the organism, detected this force. The results of their observations seem to show,

First, That, as a general rule, the electricity of the human organism, in a normal state, is positive.

Second, That nervous and sanguine temperaments, and the sanguine or nervous-bilious, have more free electricity than the lymphatic or phlegmatic temperaments.

* See Principles of the Human Mind and Electro-Biology, by Alfred Smee.

† See Edwards on Physical Agents. Appendix.

‡ See Meckles' Archives, vol. iii., p. 161.

Third, That when the body is cold no evidence of electricity is shown.

Fourth, As the body becomes warm the electricity becomes manifest.*

Fifth, That during the continuance of rheumatic affections the electricity of the body seems to be reduced to zero; but as the disease subsides the electricity becomes manifest again.

239. Mr. Hemmer,† of the Manheim Electoral Academy, from nearly two thousand five hundred experiments, was led to the following deductions:

First, That electricity is common to all men.

Second, That it is sometimes negative, but oftener positive, and sometimes wanting.

Third, That it is produced without friction, and is evolved from the naked body.

Fourth, That its quality is altered by certain circumstances, and is changed from one to the other kind by sudden, violent motion; by cold is changed from positive to negative, or lessened in amount.

Fifth, That continued mental exertion increases the positive electricity.

Paph and Ahrans found that the female was most subject to constitutional electrical changes.

240. Sir James Murray, after twenty years' experiments and observation upon the spleen, with reference to its functions, has made the following deductions:‡

First, It appears that a series of electric currents emanate from the spleen to the stomach during digestion.

Second, That the activity of these currents varies according to the degree of splenic distention by the blood through the vessels of the spleen.

Third, That the currents of electricity are more intense in proportion to the heat of the blood, to the pressure exerted

* Dr. Muller observed the same fact. See his statement in the Magnet, before referred to.

† See Zillach's Magazine, vol. v.

‡ See Boston Medical and Surgical Journal, August, 1850. Also, Annual of Scientific Discovery for 1851, p. 349.

on the spleen during inspiration, and to the impulse and friction of the circulation in the large splenic arterial branches.

Fourth, That, in a minor degree, similar phenomena ensue even out of the animal, when a recent spleen is insulated and then injected with warm water, but still more so when injected with hot liquors containing such saline ingredients as prevail in the blood.

Fifth, That a spleen recently taken from an animal, when insulated and injected with tepid fluid, determines a positive current towards the gastric surface of the spleen when tested delicately by gold and silver wires.

Sixth, That disks or slices of spleen, placed upon each other, were in most instances better voltaic piles than similar batteries constructed from equal weight of *brain*, liver, kidney, pancreas, or even of muscular flesh.

Seventh, That slices of spleen are better conductors than equal sections of any of the above materials, particularly when moistened by warm saline fluids, or even by tepid distilled water.

Eighth, That the intensity of galvanic currents along vasa brevia, from the spleen to the stomach, continues through the gastric coats in the recently-swallowed ingesta (or nourishment), and that the liquor called gastric juice seems thereby to derive and exert some galvanic influence upon the pulpy aliment, whereby a chemical action and digestive assimilation appear to be set up and maintained among dissimilar atoms of nutriment.

Ninth, That, therefore, the spleen is endowed with active powers of generating or creating voltaic evolutions, under favorable degrees of repletion of its vessels, tension of its erectile tissue, and of auxiliary thermo-electric principles.

241. We have already referred to the electric current detected by philosophers in the muscle, passing from the interior to the exterior surface (see § 226). This, however, is not the only electric current that has been found to arise in the muscle under favorable circumstances. "Galvani discovered, and all philosophers after him have observed, that a frog, prepared according to his usual

method, contracts when we bring the lumbar nerves in contact with the muscles of the thigh or leg."* This results in consequence of, or simultaneously with, a current of electricity which passes from the lower portion of the muscle to the upper part, or towards the upper portion of the animal. This fact of the existence and direction of such an electric current was detected by Nohili, in his admirable experiments. His method was to prepare a frog in the usual manner, and "place it between two small glasses containing distilled water, in such a manner that on one side the lumbar nerves, and on the other the legs, were immersed in the liquid. Matters being thus arranged, the circuit is closed by plunging into the two glasses the two platina extremities of a galvanometer." At this instant the needle is found to deviate in some instances 15°, and indicates by its direction the circulation of an electric current from the legs to the upper part of the animal.

242. This muscular current, it will be seen, is analogous to that we have already noticed as detected by M. Reymond, and, after him, Humboldt and others (see § 229). On the contraction of their arms the current was found to pass from the hand to the shoulder in the limb whose muscles were made to contract. In both, the contraction and the electric current are simultaneous.

243. This current in the frog was at first supposed to be peculiar to that animal, and was consequently called "the current of the frog." "But, for this name," says Matteucci, "I afterwards substituted another, that of the *proper current of the frog*, because, until recently, it was in the frog alone that we could recognize its existence. Recently, by studying more attentively the proper current, I have satisfied myself that it is a phenomenon which appertains to *all animals*. Here is the enumeration of the fact: in every muscle endowed with life, in which the tendinous extremities are not equally disposed, there exists a current directed from the tendon to the muscle, in the interior of the latter. All animals have some muscles in

* Matteucci on the Phenomena of Living Beings, p. 208.

which one tendinous extremity is narrower than the other, and which at one part forms a kind of cord, and at the other part becomes broader and ribbon-like. In the frog, and many other animals, the gastrocnemius has this character; in birds, the pectoral muscle presents this arrangement. When we form a pile with the muscles, we find a current circulates in the muscles, from the tendinous extremity to the muscular surface. The existence of the proper current of the frog in all other animals, in the way described, was found at the same time by M. Cimon, by M. Reymond, at Berlin, and by myself." *

244. In the muscles, then, two electric currents have been detected, and it is important to distinguish them. The first is called by philosophers the "muscular current," and is common to every form of muscle. Its course is from the interior to the exterior surface. The second current is not (according to present indications) common, like the first, to all the muscles, but is peculiar to those whose tendinous extremities are unequal. The direction of this is from the tendon to the interior of the muscle.

245. These two currents, according to Matteucci, have a community of origin, and the proper current has a connection with the muscular current. Their community of origin, he asserts, is "principally demonstrated by the identity of action which the different circumstances that modify the organism and life of animals exercise upon the muscular current. In fact," he continues, "whether the current be muscular or proper, the action exercised on it by heat, narcotics, sulphuretted hydrogen, and the degree of integrity of the nervous system, is the same." †

* See Matteucci's Lectures on Living Beings, pp. 210, 211.

† We may not dismiss this great philosopher on this point, without adding here an important conjecture with regard to the connection of the two currents. After stating the fact that "anatomists, and especially Bowmen, have demonstrated that the elementary muscular fibres are immediately continuous with the tendinous fibres, and that the sarcolemma which invests the muscle ceases abruptly where the tendon begins," he then infers that the tendon is in the same electric condition as the interior of the muscle, and, therefore, that "when we form, by means of a good conductor, a circuit or communication between the tendon and the sarcolemma, we put into circulation a portion of the *muscular current.*"

246. From the foregoing facts, it must be seen that it is far from being a matter of mere conjecture that there are electric forces in the human organism; not only those of a general character, but those which are special and particular. And it must have been seen already, that these forces, especially as developed in the muscles, are analogous to those elsewhere seen in nature. "The attractive force," says Dr. W. F. Channing, "developed in muscular and other living tissues, producing the effect of motion, bears a close analogy to the attractive force so suddenly communicated to and withdrawn from the particles of magnetizable bodies by electricity." *

247. It has been seen that the electric current excited during muscular contraction, and that which Matteucci terms the proper current, have the same tendency, namely, from the muscle toward the nerve. Now it is the positive body that *gives out* a current of force, and the negative that receives it. It follows, therefore, that the muscle on contraction is a positively-electrified body. This cannot be otherwise, since no negative body can give out positive electricity.

248. From this it still further follows, that muscular contraction does not arise from a current of positive electricity emanating from the nervous system, since the positive current is in the opposite direction; it passes *from* the muscle to the nerve. It is absurd, then, to suppose that the nerves charge the muscles.

249. It was observed, in the case of the Smyrna girls, that an agent emanated from them which bore in certain essential respects the characteristics of electricity (see preceding chap., §§ 203, 204); that this force operated on a table at a distance from it, and caused its oscillation and movement, yet, that the whole phenomenon was effectually stopped by throwing a key upon it. The case immediately following this, exhibited electric phenomena of a different character, and shows that, under peculiar

* See Notes on the Medical Application of Electricity, by Wm. F. Channing, M. D., p. 7.

circumstances, this agent may be discharged from the organism by an effort of the will, and receive an intelligent direction, as it is known to take place in the case of the electric fish.

250. We have seen that the vital processes and the action consequent on the fulfilment of the animal functions, give constant development to the electric force. Thus, the sources of this agent, as manifested in the cases just referred to, are made evident.

251. In the electric fish there is an organ purposely designed as a battery, to supply the demands which the habits of this fish exhibit. In different species this organ is located in different parts of the organism. In the torpedo it is situated in the lower part of the brain or the top of the spinal cord, and is composed, according to Matteucci, of from four to five hundred prismatic masses comparable to grains of rice placed side by side. Each of these masses is composed of minute vesicles. The entire organ resembles an honey-comb; numberless minute fibres of nerves are distributed over the walls of these cells and ramify through them. Some of these nerve-fibres, on passing out from this organ, unite like the fibres of a thread, and pass to the gills and other organs; others pass to the surface of the fish; some pass to the optic ganglia and other organs in the upper portion of the brain.

252. However strange it may appear to the general reader, it is nevertheless true, that, with this apparently insignificant arrangement of apparatus, the electric torpedo is capable of giving a very powerful shock. It is, also, capable of measuring the amount of the shock to be given; for, according to Matteucci, different parts of the organ are capable of being discharged without a discharge of other parts. This was detected by irritating separate nerves which run to the organ, which would discharge the electricity in the particular part to which those nerves run.

253. Again, the *direction* of the current of the electric force which the fish discharges through the water, is evidently as by a law of intelligence. On seeing its prey

it arranges itself accordingly, and, like a sure marksman, discharges its agent with fatal precision. If the first discharge is seen not to be quite sufficient, another is given. And all this may take place at a distance of several feet. The water then is the medium, and the circuit is formed through this. There is, therefore, no *special* conductor. It is purely the element in which the creature lives. Many hows and wherefores may be asked, in reference to all this, which would puzzle the profoundest philosopher to answer. There is mystery here as well as in the "Rappings."

254. Now what the electric organ is to the fish, the spleen or a class of muscles may be in a case like that of the Strasburg girl, who shocked her brother at a distance of several rooms. It is certain, however, that whatever part of her organism acted as the organ of the electric force to supply the vast amount of this agent that was discharged from her system during the twenty-four hours, her brain or the cerebrum could no more have acted this part, than it does in the electric fish; for, while the discharge takes place from one organ, the *cause* of the discharge and its direction originates in entirely different parts.

255. So the physical force (of a somewhat different character) which is discharged from the organism of a "medium" is decided and directed, as we shall demonstrate, by the action of the brain, while the battery of the agent, so to speak, may lie in the other portions of the organism. It matters little as to the latter, however; it is not so much a point of discussion in this place, as the circumstance of the direction of the force.

256. We would here say, that we have facts to show that, as in the case of the fish, the decision and the direction of the discharge of force depend upon previous action of the brain proper, in some of its local points; so the decision of the discharge and the direction of force in the "medium," depend upon a previous action of some local portions of the brain.

257. It is to be remarked, still further, in drawing this

parallel, that as, in this discharge in the fish, the decision and the direction is by a law of instinct and an automatic action of the brain; so it will be seen that, in the like action of the brain of the medium, it is not by a law of spirit, but by a law of the automatic susceptibilities of the brain, itself.

258. This is not to deny the power of spirit, but to deny that material action is spiritual action, or that the immediate cause of a physical phenomenon is a spiritual agent. Spirit has its powers, but it is folly to confound them with those that are material. Matter is susceptible to impressions, and is capable, under the action of irritants or excitants, of performing certain functions. This subject, however, belongs to the second part of our work. We will, therefore, close this chapter with a few more facts and observations on electric power in the organism.

259. It is important to remark, in this place, that the *will* seemed certainly to have something to do in the electric discharges effected by the Strasburg girl. And it may be observed, that something analogous to such a power seems to be possessed by the electric fish. Mr. Fishbow relates the case of a person, "who, by the mere effort of his will, could fill his hair so full of electricity, that, on passing a comb through it, it would appear to be almost in a continuous flame, emitting sparks, and slight, but distinctly perceptible, shocks, when the knuckle of another person was presented. On diverting his mind from the object, the electricity would, in half a minute, all disappear, so that not a single spark could be generated, however violent the friction. Then, on assuming the previous mental condition again, the electricity would gradually appear, until his hair was charged as before. The writer saw this experiment repeated several times, and under circumstances which excluded all possibility of mistake. There was, at the time, no electric machine in the room, or in the house, and the man was standing, or walking about, on a woollen carpet. He explained, in vague terms, how he did it, but it was altogether by a psycho-

logical process, of which any one in a perfectly normal condition would be incapable."

260. Electric phenomena seem to have more to do with the will, while we have not found but few cases where a "medium" for odylic phenomena has been able to control the agent. The discharge of this depends more upon the *unconscious action of the brain.*

261. The difference appears to be plainly this, that while the electric condition seems more in accordance with a high degree of self-*conscious* power and activity, and wide-awake life: the odylic state is that wherein the person is *passive*, easily played upon by others, and is indeed an automaton. The former is more consonant with the higher inspiration, — that of pure thought, reason, from the bracing power of absolute truth and goodness, without the destruction of the personality, the will, the self-conscious energies; while, on the contrary, the odylic condition prostrates the reason, the *will*, and often the very sense of personal identity. True, it affords floods of ideas, but they either have their source in the involuntary imagination, or find a channel through the automatic play of the imitative organ from the brains of others. This subject, however, should be left for the second part.

CHAPTER VIII.

Recapitulation — Prof. Faraday — Magnetic power of oxygen — This power set free in the organism at the moment of the union of the oxygen with the carbon of the system — Phenomena in muscular contraction, showing an agent differing from electricity — Matteucci's experiments on the induced contraction — Thilorier's and Lafontaine's experiments — Discovery of a new agent in the human organism — Reichenbach's discovery of a new force — Characteristics of the new agent — The difference between it and electricity — Between it and magnetism — Transmissible through electric non-conductors — Force manifested in the modern phenomena — Comparison with that already exhibited — Identity with the Odyle of Reichenbach — Polarity of this agent as in magnetism — Polar forces at the extremities of the organism — Movement of objects in the modern phenomena according to a law of polarity — Attraction and repulsion of objects.

262. The reader will notice that, from § 202 to § 220, we present phenomena of an electric character, which exhibit the emanation of this force from the organism under peculiar circumstances of the latter, demonstrating the reäction of this agent upon external things, in an unusual manner, causing their movement (as in the case of the electric girls of Smyrna), producing physical effects at a distance (as in the case of the Strasburg girl). We have followed these cases with an enumeration of facts from the best authorities, showing the evolution of the electric agent in the organism, in the operations of every chemic or vital function, and especially in the functional operations of the spleen and muscles. Thus we have shown the source of that power which in the last cited phenomena was so remarkably exhibited.

263. The attentive reader will also call to mind that,

from §67 to §172, a class of phenomena is presented so like those usually exhibited by the electric force as to demand a new name for their agent, inasmuch as their characteristics are so entirely at variance with those of every well-known agent. We have searched diligently for those facts which might establish the identity of this agent with that of electricity, and shall directly advance them so far as they have exhibited themselves to our notice. The subject is exceedingly intricate, and demands a power of mental vision that can penetrate deeply into the correlations of the physical agents, gather to a focus every ray of light, and mark at the instant the relative value of each in pencilling the whole picture.

264. The case of Angelique Cottin,—a type of all others of this class,—presented to the eye of M. Arago an anomalous agency. The phenomena could be classified neither with those of electricity nor magnetism proper, and yet they seemed to blend in some unaccountable manner the characteristics of both. On approaching a table, even before she touched it, it would be driven from her; and at other times the same object would be attracted towards her. Here, there seemed to be a magnetic action; yet she received no influence from the objects, while the north pole of the magnet gave her a shock as if it were a Leyden battery strongly charged; and still further, what seemed like electricity, any person closely approaching her during one of her paroxysms, received a shock like that which she received from the north pole of the magnet.

265. It is evident, from the influence of the magnet in this case, that the agent had something to do with magnetism; it was, therefore, magnetism or something associated with it. We also noticed, in the case of Frederica Hauffe, a great sensitiveness to the magnet, and also to other metallic as well as many mineral substances. But as the peculiar influence of the magnet is a thing to be noticed here, particularly, with reference to the direction of our present inquiries, we will leave the sensitiveness to other things, and ask what relation this force can have in the

organism to the magnetic power? In other words, what foundation can such a force have in the organism?

266. At the close of the last chapter we made known the magnetic character of oxygen, and stated that this gas, constantly received into the organism, combines with the blood, and is thus distributed to every part of the system; the amount of oxygen, according to Lavoisier and Seguin, being 15,661 fresh grains daily. It was also shown that the presence of oxygen in the animal organism is absolutely necessary to the performance of its functions, and that the power of muscular contraction is, as a general rule, in proportion to the amount of oxygen absorbed into the system. It was also shown that, according to the decision of all chemists, oxygen is a negative electric of the highest character; that the negative attracts and contracts; and also that, at the instant oxygen loses its character by a combination with carbon, muscular contraction takes place. In other words, the particles of which the muscle is composed are attracted towards each other in one direction.

267. Now these facts have all a common centre,— the positively magnetic and negatively electric power associated with oxygen. Here, at the same point, magnetism and electricity meet, and we have, at the instant of the freedom of this agent consequent upon change of the oxygen, attraction of particles. We have now arrived at a very interesting stage in our inquiries; and it is hoped the general reader will feel sufficient interest to make a careful study of it. The following facts open to the mind a new view of the dynamics of the animal organism, and the deductions which result force themselves upon our reason with a power hardly to be resisted without immense prejudice.

268. That oxygen holds within itself a magnetic power, especially with reference to other gases, was demonstrated a few years since by Prof. Faraday, of England. As early as the year 1847, in a paper on the diamagnetic conditions of flame and gases,* as the results of his experiments,

* See Philosophical Magazine for 1847.

he shows that oxygen acts powerfully in repelling the other gases. Nitrogen, hydrogen, carbonic acid, nitrous oxide, coal acids, olefiant gas, were all driven away or repelled by the oxygen. In his Beckerian lecture he gives his method* of determining these results. He made use of delicate soap-bubbles, containing a given gas, and then, when held in the magnetic field, they would be attracted or repelled according as the gas in them was magnetic or diamagnetic.† Oxygen he found to be attracted towards the magnetic axis; it is, therefore, magnetic; other gases were repelled by the oxygen, which showed them, relatively to the latter and to the air, to be diamagnetic. He also made use of glass bubbles. These he attached to a differential torsion balance which he had constructed for the purpose. The instrument is thus described:‡ "A horizontal lever was suspended by cocoon silk, and at right angles to the end of one arm was attached a horizontal cross-bar, on which, at about an inch and a half apart, and equi-distant from the horizontal lever, were suspended the glass bubbles; the whole being adjusted so that one bubble should be on one side of the iron core and the other on the other side." Any difference in their tendency to attraction or repulsion, or "to set inwards or outwards from the axial line, causes them to take up their places of rest at different distances from the magnetic axis; and the power necessary to bring them to an equi-distant position becomes a measure of their relative magnetic or diamagnetic force.

269. "In the first place, different gases were tried against each other, and when oxygen was one of them it went inwards (or was attracted), driving every other outwards." The other gases appeared more equal to each other. Other trials were made with more delicate instru-

* See notice of it in American Annual of Scientific Discovery for 1851, p. 133. Also, Brewster's Philosophical Magazine, Supplement.

† This force differs from the magnetic, as it acts, so to speak, at right angles with or across the line of the magnetic force. We shall more fully explain this soon, but would add here that the magnetic repels the diamagnetic. See paper on Diamagnetism, by Prof. Philosophical Magazine, July, 1848.

‡ See American Annual of Scientific Discovery, 1851, p. 133.

ments, which resulted in the most striking effects. When oxygen and nitrogen were placed against each other, the oxygen bubbles drove out those containing the nitrogen in a most powerful manner.

270. Thus it is found, that, as to their relative forces, oxygen is magnetic and nitrogen diamagnetic. The magnetic repels the diamagnetic; oxygen repels or drives out nitrogen (other gases also). With these facts before us, let us look into the organism of the muscles and their functional operations once more, premising, however, that oxygen and nitrogen united in common air are neutral, but on their separation by a membrane, as in the bubbles of Faraday, there is the above-described manifestation of magnetic dynamics in relation to each other.

271. Now nitrogen is an indispensable agent in the organization of the muscular system. In fact, it is as essential to the composition of the muscle and the performance of its functions as oxygen is to the blood. There can be no animal organization without nitrogen.* It is an absolutely-essential constituent of the febrine of the blood, which enters so largely into the composition of the muscles. "All parts of the animal body which have a decided shape, which form parts of organs, contain nitrogen. No part of an organ which contains motion and life is destitute of nitrogen. The chief ingredients of the blood contain nearly seventeen per cent. of nitrogen; and, from numerous analogies, it appears that no part of an organ contains less than seventeen per cent."† "Chemical researches have shown that all such parts of vegetables as can afford nutriment to animals, contain constituents which are rich in nitrogen; and the most ordinary experience proves that animals require for their support and nutrition less of those parts in plants in proportion as they abound in the nitrogenized constituents. Animals cannot be fed on matter destitute of these nitrogenized constituents."‡

*Liebig's Organic Chemistry.

†Ibid. See, also, Chemistry as Applied to Physiology, p. 28. Fowler & Wells.

‡Ibid., p. 29.

272. Not only is nitrogen a necessary constituent of the organized substance of the system, and for this purpose is received in the aliment; it is also taken into the organization in its gaseous state. The atmosphere, which is composed of oxygen and nitrogen, is inspired by the lungs, and not only the oxygen, but a portion of the nitrogen, taken into the blood. The proportion of oxygen absorbed is greater than that of nitrogen, as the former passes through the membranes of the lungs with greater facility than the latter.*

273. Again, not only are oxygen and nitrogen thus taken into the system in the components of food, by absorption through the lungs, and we may also add to a certain extent through the skin, but other gases are found within the organism; some of them formed in the system, as carbonic acid; all repulsed from it again except oxygen. This is never given forth again in its simple form.

274. Now it is at every point of the organism that the oxygen and nitrogen are required, and it is at every point that the former repels the latter; but the moment the oxygen becomes changed by its union with carbon, constituting carbonic acid, the force with which it parts excites the attractive force. Hence, the muscle that is not exercised is not nourished, while moderate exercise promotes its growth; absolute cessation of action would be certain death. There is, therefore, a constant development of attractive and repulsive force in the system; every atom is made to act either as a magnetic or diamagnetic point. Iron is a magnetic substance, and found everywhere in the blood. In its magnetic character it stands side by side with oxygen, and hence a strong affinity between the two.

275. Reasoning from these facts alone, we might conclude that there is developed in the organism a physical force or agency differing in some essential respects from that which we usually distinguish by the term electricity; and where should we find it to be more easily detected than in the muscular system? True, we have here seen the electric force developed, and its characteristics plainly manifest; but this is not inconsistent with the idea of the devel-

* See Carpenter's Principles, § 766

opment of some force that transcends the laws of mere electric action. And now for the question, — Does experimental science furnish us with facts which show the evolution of an agent or force in the organism, that varies in its characteristics from those of electricity as generally understood? The answer to this question gives us the facts of the THE NEW AGENT.

276. Philosophers have, now and then, in their experiments and observations on the phenomena of forces, come suddenly athwart anomalous agencies, or such phenomena as were not attributable to any well-known forces; and they have been obliged to leave such cases for further discoveries of science to explain, or have based upon them new theories with regard to the modified action of old agents. In physiology this has occurred as well as in other departments of science.

277. Matteucci, among his numerous experiments, found, in those which he instituted upon what is termed "induced contraction,"* (that is, the contraction of one muscle caused by that of another), that the contraction of the second muscle, or the induced contraction, took place from the emanation of a force from the first on its contraction, and that this force transcended the known laws of electricity.

278. We will give a description of these important and interesting experiments, that the facts may be better understood. Two muscles are made use of, the first by its contraction causing the contraction of the second. The second muscle has the string of a nerve attached to it. This nerve of No. 2 is laid *across* No. 1; when No. 1 is irritated and made to contract, it, through the nerve, causes the contraction of No. 2.†

279. Whatever stimulus be made use of to cause the contraction of the first, the same results follow.‡ Every time the inducting muscle (No. 1) contracted, there was invariably induced contraction, whether the nerve by which

* See Matteucci on the Physical Phenomena of Living Beings, §§ xiv. and xv.

† Ibid., p. 264. ‡ Ibid., p. 277.

this last (No. 2) was excited was previously irritated or not; and, consequently, when even the muscle on which this contraction took place was already contracted."*

280. The question now arose, What is this force emanating from one muscle and acting upon another? Is it any agent the characteristics of which are already known? Is it electricity or magnetism as generally understood? Hence Matteucci's experiments.

281. It is well known that, in the propagation of electricity from one point to another, if certain substances are interposed between the two points, the current of force will not be propagated. For instance, glass, wax, varnish, and certain other substances, prevent the passage of electricity from one body to another, and hence are called non-conductors. It is certain, therefore, that a current of force which does readily pass through these substances is not electricity as generally understood. It is plain, therefore, that if the force emanating from muscle No. 1 was a current of mere electric agency, it would not be able to pass through an electric non-conductor.

282. Matteucci, to test this, applied various non-conducting substances. For example, he covered the muscle with "resinous spirit varnish"† (a non-conductor), but found this did not prevent the force from acting as before. To satisfy himself still further, he then made use of "the almost solid Venice turpentine, rendered more or less liquid by the addition of a small quantity of the oil of turpentine."‡ With this he varnished the first muscle, and also the nerve of the second; but all this did not prevent the transmission of the force. "The induced contraction continued, notwithstanding," says he. Thus the substance which would prevent a current of electricity passing between these two points, did not prevent this new force. But Matteucci had doubts yet to be settled. He, therefore, applied a current of galvanic force to the first muscle, that it might pass through this membrane of varnish if it would;

* See Matteucci on the Physical Phenomena of Living Beings, p. 277.
† Ibid., p. 281.
‡ Ibid., p. 282.

but he could not effect it. Thus, while the electric force from the galvanic battery refused to pass through this coating, the current from the muscle itself would. He, therefore, concludes that "these experiments prove, that induced contractions exist through an *insulating layer, capable of intercepting not only the proper electric currents*, but that even of the (galvanic) pile," &c.* Thus, he shows that this force is not the proper electric force he had before spoken of as circulating in the muscle.

283. Again; to determine what influence the skin might have in the passage of this force, he made several experiments,† in which he demonstrated its passage through that membrane. This fact Matteucci considers not only very curious, but "from its consequences," says he, "I believe it to be important. This experiment," he continues, "constantly succeeds, whether the induced contraction be excited by means of the electric current or by any other stimulant applied."

284. In these admirable experiments of Matteucci, we have exhibited the following important facts:

First, That a power resides in the muscular system whose characteristic law of action differs essentially from that made known as the peculiar characteristic of electricity.

Second, That this new power or agent is capable, under favorable conditions of the muscles themselves, of emanation from them.

Third, That, on its emanation, it is capable of reacting upon an outer substance or body, which is made to stand in a given relation to it.

Fourth, That among the characteristics of its law of action is, first, a ready transmission through electric non-conductors; second, a ready transmission through the skin that covers the muscles.

285. Now it has been shown that, at the time of the action of the muscles, oxygen unites with carbon, constituting carbonic acid; that carbonic acid is a diamagnetic

* Matteucci's Lectures, p. 282. † Ibid., pp. 283, 285.

as it is repelled by oxygen; that when oxygen enters the system carbonic acid is immediately expelled from it. Let it be distinctly remarked, in this immediate connection, that the new force of Reichenbach was observed to be evolved, in its positive form, in all chemical action where carbonic acid was driven out. His language is, "In the driving out and gasification of the carbonic acid, positive odyle was necessarily set free." It is very evident, therefore, that the new force, observed by Matteucci to be evolved in the contraction of a muscle, is in some very essential manner associated, or it is identical, with the odyle of Reichenbach. Indeed, we shall soon very definitely establish the fact of its identity.

286. Again, it should follow, if Reichenbach is correct, that positive odyle is eliminated and set free at the instant that carbonic acid is driven out in chemical processes; that it should not only be set free in the sphere of the muscular system, but in that of the nervous, also; in the brain, spinal system, and sympathetic ganglia; for here is great consumption of oxygen, and, therefore, much carbonic acid formed and expelled. Let us observe, then, whether we have met the evidence of the evolution of the new force here.

287. About the time of the above experiments of Matteucci, MM. Thilorier and Lafontaine made an extensive series of observations and experiments on the physical force emanating from the nerve-centres. A lengthy memorial was prepared by them of the results of their labors. The subject was laid before the Paris Academy. In this paper* they give facts which show the evolution, from the nerve-centres, of a force differing essentially from the characteristics of mere electricity or pure magnetism, and yet in certain respects partaking of the character of both these agents. They found,

First, That, like electricity, this force was transmissible through the medium of a copper-wire, to a distance. But,

Second, That, like magnetism and unlike electricity, *it*

* See their Memoir before the Paris Academy, 1844.

was also transmissible through electric non-conductors; glass, wax, varnish, &c., did not prevent its passage.

288. These characteristics of the physical force emanating from the nerve-centres, then, are essentially the same as those observed by Matteucci emanating from the muscles. It would be interesting now to show what relation this new physical force of the nerves and muscles has to that we have considered in the few first chapters of this work. But this will be more fitting as we give our attention to the experiments of another philosopher with regard to a similar, if not this identical, agent of the organism.

289. Reichenbach, whose master powers of observation are so grandly exhibited in his late work,* was engaged in his experiments in Germany, at the time MM. Thilorier and Lafontaine presented their memoir before the Paris Academy of Sciences. It was about the same time that Matteucci instituted the experiments we have detailed; and, what seems a singular coincidence, at nearly the same period M. Arago made his observations on the wonderful case of Angelique Cottin, in which is exhibited the same anomalous physical agent emanating in a most mysterious manner.

290. The researches† of Reichenbach, as we have before hinted, bring to view a new force analogous to that we have already so fully dwelt upon. This will be seen in the following:

First, He found this force as it emanated from the organism, transmissible "not only through metals, but also glass, resin, silk, &c., as if they were perfect conductors."‡ The analogy here is beyond all question; on this ground MM. Thilorier and Lafontaine with their new agent, Matteucci with his anomalous agent, and Reichenbach with his odyle, met in common.

Second, Reichenbach, found that this new force "may be transmitted to unisolated bodies, and accumulated in

* See his Dynamics of Magnetism, translated by Ashburner, First American edition. Redfield, N. Y.

† Ibid.

‡ Ibid., § 226.

them to a certain extent; * while electricity can be conveyed and condensed only upon isolated, by no means unisolated, bodies." There is, however, as we have already shown, a natural power of insulation in the animal organism, under certain conditions, with regard to the latter force; but, with regard to the odylic† agent, this is sometimes very marked and striking.

Third, When the free odic force is thus accumulated in a body, it is retained in it in such a manner that it does not readily escape, as is the case with electricity.‡ This is what takes place in the case of some mediums, who become powerfully charged with the odic force; and it is under the circumstance of a sudden change of the nerve-centres of the organism that this force escapes, as was witnessed in the case of Angelique Cottin (see chap. ii. §§ 85—90); at this moment there were, in her case, severe nervous paroxysms, a tremor of the muscles, and at this instant everything would be overthrown which she touched or even approached without touching.

291. Now, the difference between the case of Angelique Cottin and that of the so-called "*mediums*" of the present day, with regard to the discharge of the odic force, is this. With the former, the cause of the discharge lay wholly in the sympathetic and spinal nerve-centres. The unusual accumulation of this force, in the first place, was caused by a peculiar abnormal action of the lower sympathetic nerves, mostly connected with the uterine functions. This accumulation of force arrived at its maximum between the hours of seven and nine in the evening. Its infringement upon the spinal system at the time of its discharge caused the spasms. The muscles, also, became charged with it from the sympathetic centres, causing their tremor; and, what is worthy of observation, the parts where the discharge of this force was very intense would have a peculiar trem-

* Reichenbach's Dynamics of Magnetism, p. 234, § c.

† We shall hereafter use the term odyle as synonymous with the new force.

‡ Ibid., p. 235, § b.

bling, "which," says Arago, "communicated itself to the hand which touched the parts."

292. This, plainly, was a case of the *induction* of the new agent which Matteucci observed and we have already described. We appeal to these two analogous phenomena as proof of the identity of the agents which gave them development.

293. We say that the difference between this case and the "mediums" of the present day, in whose presence tables are made to move, sometimes without contact, is, that the force in the case of Angelique discharged itself by causes acting below the psychological centres; whereas the discharge of the force from the organism of the "mediums" is more at the command of the brain-centres.

294. It is certain that every case will vary precisely according to the specific cause of the abnormal evolution of this force in the organism, the part or parts in which it is most intensely excited, the point from which the discharge takes place, and the specific influence which causes and directs the discharge. If an abnormal accumulation in the organism, and its discharge depend in any case upon causes acting in the brain, then the outer motions or physical phenomena will have all the appearance of intelligent direction. This point of our subject, however, is to be treated in Part Second, where we present facts demonstrating this in the most convincing manner.*

295. No person can be a medium for the odylic phe-

* We may here say, however, that, by an investigation into the psychological and voluntary nature of man, we find the new force to be controllable under the former, while the electric is more controllable by the voluntary power. There may be cases of slight variation on both sides; but that we are correct in stating this as a general law we can prove by a very large array of facts. The reason of this we conceive to be, that the involuntary actions of the brain are conducted downward upon the sympathetic centres, while the voluntary are conducted to the automatic centres, in the cerebro-spinal axis, or the centre of the spinal marrow, and thence to the electric force of the muscles through the fibrous nerves of the so-called voluntary system. In the phenomena of the present day, there is, in the case of every "writing medium" we have inquired of, a peculiar current of sensation, commencing generally in the shoulder, and passing down the hand, at the time the hand is about to move involuntarily.

nomena who has not the conditions within him of its accumulation and control, from the brain, more or less perfectly, at the time of its discharge; and where these two conditions are most perfectly fulfilled the phenomena are the most astonishing, ay, incredible.

296. Reichenbach found, in his experiments, that the odylic agent naturally accumulated itself in polar forces at the extremities. Both the hands and feet possessed this polarity, and the left side stood in polar opposition to the right; indeed, that the whole of one side of the body was possessed of an opposite polar force to the other; that the left side was positive, or gave out the repulsive force, while the right possessed the negative, or attractive force.*

297. If we compare this grand fact of his discoveries with the observation made by Arago in the case of Angelique Cottin, we shall be struck with the wonderful exactness of the analogy in the two. In the case of this unfortunate girl, it was observed by Arago (see § 89), that it was the left side of the lady which appeared to acquire this *sometimes* attractive, *but more frequently* REPULSIVE PROPERTY. A sheet of paper, a pen, or any other light body, being placed upon a table, if the young girl approached her *left* hand, even before she touched it, the object was driven to a distance as by a gust of wind. The table itself was overthrown the moment it was touched by her hand, or even by a thread she might hold in it.

298. It is also seen, in the case of some mediums, that the same anomalous agent acts in polar forces from the hands, and even from the feet (also from the vertex of the head, as we shall soon notice particularly); as in the case of Angelique, the extension of the hands of such mediums towards an object like that of a chair or table, will cause its movement. It also emanates in sudden discharges through the hands or feet under favorable circumstances (such as we have already mentioned), in which instances there will be concussive sounds. But a great deal of this kind of phenomena depends so much upon local conditions

* Reichenbach's Dynamics of Magnetism, §§ 254, 23. Conclusion 22 (§ 226).

of mundane force that their absolute law cannot yet be established.

299. It is certain, however, that the polar forces of the corresponding extremities are not to be considered as uniform under all circumstances. As it varied in the case of Angelique Cottin, under varying conditions, so we find it to vary in the case of mediums. The left side is, however, as a general thing, positive, and gives out a repulsive force; and this, in a great many mediums who elicit the raps and the movement of things, is the prevailing force; then it is seen that objects move from the medium, and the sounds are made to recede from his person. Other persons present having a predominance of the negative of this agent will, other conditions being equal, have the object move towards them. This was observed in the case given in § 69. Says the writer of this case: "I saw the chairs move; a large dining-table was thrown against me, and a small stand, on which stood a candle, was tossed up and thrown into my wife's lap;" in other words, was attracted to her person; while on the part of the young girl whose system was positively charged with the odylic agent, these things were repulsed.

300. In the Stockwell case, also, we witness the like action of this agent upon external things, developing the law of its positive and negative, or repulsive and attractive forces (see § 95). The case shows, also, that the polar action of this force manifested itself even in the articles themselves (see § 76). "Very often one article would be attracted by another, or they would fly towards each other, and, striking together, fall upon the floor, as if both had been charged with some physical agent which made them act like opposite poles; then, moreover, one would fly *from* another as by repulsive forces. Everything that Mrs. Golding had touched seemed to have been in some way affected, so that afterwards, on the approach of the maid, it would be broken to atoms," &c. The force here exhibited was developed in those objective substances by the influence of these two organisms to a surprising degree of intensity.

301. The action of like polar forces is presented in § 169, where M. D. D. Hume was the medium, and gave the repulsive side, or was the positive pole, and Prof. Wells, B. K. Bliss, and Wm. Bryant, were each a negative polar point. In this case the table became positive to both parties. Thus they say, "It (the table) was forced against each one of us so powerfully as to *move us from our positions, together with the chairs we occupied*, in all, several feet." This powerful exhibition of the force is mentioned by Arago in the case of Angelique Cottin. "One day," says his report (see § 89), "a chest, upon which three men were seated, was moved in the same manner." (That is, "thrown far from her," — see previous paragraph.) In these cases, however, there were no observations made as to which side was most affected by the force either positively or negatively.

302. Yet we see in these cases the like exhibition of the law of the polar action of material force, if not as to the two sides of the same person, certainly as to two different persons. One gives out the positive force, as in the case of Angelique, Mr. Hume, and all similarly affected persons, where there is a repulsive energy exhibited on the one hand and an attractive on the other. The table (in the case of Mr. Hume, the Springfield medium) stood to him in the same polar denomination when its repulsion took place; for it is always and everywhere a law of polar forces that like poles repel and opposites attract. Hence, when the table had become charged with this force (as Reichenbach in his experiments has demonstrated can be done), from the person of Mr. Hume, it was repelled. The persons present, standing in an opposite state of polarity, attracted it. The strange phenomena, therefore, are, in every case, in accordance with the polar law of natural agencies. We also see exhibited in these cases that physical law we may term dynamic induction, that is, the transmission of power from one body to another, or the charging of one body by another.

303. That the odylic power or agent is susceptible of this induction — that one body excited by it is capable,

under favorable circumstances, of exciting it in another — is equally determined, not only by numerous facts of this class, sufficient to fill a large volume, but by the admirable and precise experiments of Reichenbach and Matteucci.

304. The cases already given also show that the *induction of this force* is not only by an organic body upon an organic body, as we have seen in the experiments of the latter philosopher on "induced contraction," but by an organic body upon an inorganic body. The polar force in Mr. Hume induced a like polar force in the table. That in Angelique Cottin induced the same, not only in a table, but in all sorts of inanimate things. Reichenbach, in his experiments, found that the odic force "may be transferred from a person to water," so that it shall become charged with its property; also wood, and other substances, in the same way. "I have examined the reäctions countless times in hundreds of modifications; they gave the always constant result, that every living creature at once propagates an influence not only immediately, but even mediately, through various kinds of bodies, &c., like all the odyle-diffusing objects of inorganic nature." *

DEDUCTIONS.

First, It is evident from the facts exhibited by Matteucci with regard to the anomalous agent manifest in the experiments of the "induced contraction," and those observed by Thilorier and Lafontaine with regard to an anomalous agent acting from the nervous system, that they are one and the same, inasmuch as both fulfil the same conditions as to conductors and non-conductors.

Second, It is also evident that this force is neither magnetism nor electricity, inasmuch as it does not fulfil the *essential* conditions; that is, inasmuch as it does not have the essential characteristics of either.

Third, Inasmuch as it bears certain characteristics of its own, and these characteristics are essentially like those

* See Reichenbach, § 253.

of the odyle of Reichenbach, we are forced to admit the identity of the agents.

Fourth, It is, furthermore, evident that, as the law of the elimination of this new force in the organism is the same with that which governs the evolutions of electricity and heat, it must follow that every change of matter that the system undergoes, whether generally or locally, normally or abnormally, must necessarily more or less give development to this agent.

Fifth, It follows, therefore, that, as the processes of mutation are constant, and the change of oxygen into carbonic acid perpetual. there are perpetual sources of this new agent in the animal economy.

Sixth, It also follows, that every change of matter in the brain, as well as in the muscles and nutritive system, evolves this agent.

Seventh, From all that has been shown, it is further evident, that, under the exalted action of any of the organs of the human being, there must be a proportionate increase in the elimination of this force; that, if any one class of conditions and circumstances more than any other favors its undue development, the establishment of those conditions will inevitably give rise to the phenomena; that, if these conditions are established in the organism solely *below the brain*, the phenomena will *not* exhibit the characteristics of intelligence. This was the case with Angelique Cottin, and most of the examples presented in the first few chapters of this work, where the movements of objects in relation with their persons occurred without visible instrumentality.

But if, in addition, certain necessary conditions of the brain are established (as is found in the case of particular "mediums" of the present day), *then the eliminated physical agent will bear the characteristics of those actions which may be automatically performed by the cerebral organs.* In Part Second this is clearly demonstrated.

CHAPTER IX

Force of the magnet on living organized matter — On the nervous system — Angelique and Frederica — Petetin — Early observations — What is this force of the magnet that influences the nervous and muscular systems — Hahnemann's experiments — Becker's — Observations of similar effects of iron by Noankes and Trinks — Effects in cases of St. Vitus' dance — Reichenbach's experiments — Important cases given — Tests made by him and Baumgartner — Operation of the agent through a thick stone wall — Demonstrated not to depend upon the imagination — Influence of this agent in producing catalepsy — Power of attraction — Ashburner's experiments — Catalepsy and tonic spasms produced — T. C. Hartshorn's and Dr. Haddoc's observations — Magnet affects the brain in trance, attracts the organism — Force from the magnet produces trance and somnambulism, clairvoyance — Exclusive attachment to it as to the living operator — Case of this kind given — Important deductions — Identity of the agent of the magnet and that of the operator under similar circumstances — Deductions to the same purpose given by Reichenbach from his class of experiments — The identity of the odyle of Reichenbach with the mesmeric agent, a legitimate deduction — The materiality of this agent — it belongs to all matter — has specific influence upon the brain — causes its automatic action — is the medium of reflection from the brain-centres as well as to them — The whole external world thus in relation to the brain and *vice versa*.

305. ANOTHER important class of facts is now to be considered, exhibiting, in a striking manner, the identity of the force we have considered in the outset of this work with the odyle of Reichenbach. It will be recollected by the reader, that Arago observed, in the case of Angelique, that she "presented a peculiar sensibility to the action of the magnet; that when she approached the *north pole* of the magnet, she received a violent shock, while the south pole produced no effect; so that if the experimenter changed the poles, but without her knowledge, she always discovered it by the difference of sensations which she

experienced. But he found that the young girl could cause no deviation of the needle of the compass.* Thus, it is plain, in this case, that while the magnet excited a peculiar force in the girl's organism, the latter could not reäct upon the magnet in turn, as would have occurred if it had been magnetism proper. It is, however, declared, by another reporter of this case, that there were *times* when this force did cause a deviation of the magnetic needle. C. Crow says: "A needle suspended horizontally, oscillated rapidly with the motion of her arm, without contact; or remained fixed while deviating from the magnetic direction."

306. This would *seem* to indicate that the agent was susceptible of change or an approach to a deviation from the characteristics of the well-known magnetic force. We shall not, however, admit this point till further considerations make it more evident.

307. We have shown, moreover, in the case of Frederica Hauffe, investigated by Kerner, of Germany, that the magnet had a very powerful influence upon her nervous system; not, however, as with Angelique Cottin, in producing shocks, but in producing an *involuntary muscular contraction*, "cramping the muscles in the most horrid manner, which would not pass off for several days." What is worthy of remark is, that, in both cases, it was the *left* side of the body that seemed to be most susceptible to this influence.

308. In the former, this peculiar susceptibility coëxisted with the power of the organism to give emanation to a force that moved things without visible instrumentality, and even without contact, and also with clonic spasms, &c. In the latter, this susceptibility coëxisted with a tendency to clonic and tonic spasms, with the phenomena of somnambulism, clairvoyance, with sounds without visible instruments, and the strange movement of objects in the presence of her person.

309. The fact of a magnet having a decided effect upon

* See chap. ii., § 89, ¶¶ Twelfth, Thirteenth.

the organization of certain susceptible persons, has been demonstrated in thousands of instances. The facts given by Reichenbach, on this point, are sufficient, alone, to convince any honest sceptic. Many European savans, previous to the observations already alluded to, had observed the same general phenomenon.

310. As early as 1788, Petetin had proved the fact of the attractive power of the magnet upon the human organism, and numerous other physicians had repeated the same experiments with like results. If it were our object merely to confirm this fact, we might array an army of respectable testimony, and there leave the subject. But we have something to do with the facts. It is an important inquiry, what are the effects of the magnet, what are the peculiarly susceptible points of the organism upon which the force of the magnet acts, and what is this force? Is it magnetism, or something like it associated with the magnet? And what relation does it hold to the forces we have already exhibited as being evolved in the process of the organic and animal functions? It is necessary, then, to bring out the facts which experimenters have elicited, and to give them careful consideration. We shall do this without respect to doctrines, schools, or sects.

311. More than fifty years ago, Hahnemann instituted experiments* with regard to the effects of the magnet upon the human system, in order to obtain data for deciding upon its therapeutic or curative value in disease. The results of his experiments were, that he found it to have a very decided action upon a certain class of organisms; that this action was by a very different law from that established with regard to its action upon iron. He was hence obliged to discard the application of it according to any magnetic formula previously established.

312. Becker, of Muhlhausen, took up these observations subsequently to Hahnemann, and, after numerous careful experiments instituted in various ways, was forced to consider the peculiar influence which the magnet exerted upon

* See his Materia Medica Pura (Magnetism).

the susceptible organism, was not purely from the magnetic force,* for he found a similar influence exerted from crystals and other substances. His experiments also resulted in the discovery of a number of remedial applications of this agent, especially as it emanates from the magnet.† One curious experiment which he gives is worthy of notice, as it supports the conclusion, that the agent from the magnet which affects the organism, is not the *proper magnetic force*, but something *associated with it.* He formed, at the suggestion of Nobili,‡ a hollow magnet, of two parts. When these parts were fitted together, he found that they lost in their magnetic power upon iron; but, to his surprise, its action upon the nervous system was greatly increased.

313. It would seem natural to infer, that if this force is increased in its action upon the sensitive organism, under such circumstances, the same force may be found associated with iron. The phenomena exhibiting this fact are not wanting. Noanks and Trinks give several instances where the mere contact of a piece of iron with the sole of the foot of a person, produced tonic spasms of the thigh and leg; where, also, in another case, a feeling of violent coldness and rigidity, and spasmodic contractions of the fingers ensued, when an individual, laboring under St. Vitus' dance, was touched with a piece of iron. These phenomena took place, however, only when the iron was applied between the paroxysms; and what seems exceedingly curious is, that if the iron was applied when the patient was in one of his paroxysms, the spasms immediately ceased. Another case is given of an individual, subject to chorea, who was thrown into violent *convulsions* if the schneiderian membrane was touched with a piece of iron. In several instances, previous to the paroxysms the mouth would be closed by means of a key, and when the paroxysm set in, the patient was absolutely *jerked from his bed under a table near by.* This, it is stated, happened twice in succession. Additional

* See "Mineral Magnetism," &c., Mühlhausen, 1829.
† See Hygea, vol. xxi.
‡ See Poggerdoff's Annals, xxxiv., p. 271.

facts on the action of iron upon the human subject might be given, but these are sufficient.

314. There are two points clearly exhibited throughout this class of phenomena, namely, the action of the force emanating from the magnet and from iron; first, upon the nervous system; second, upon the muscular. In the latter case it may be indirectly through the irritation of nerve-centres.

315. To place this matter beyond all question, and to show as far as can be what the agent is, we shall now turn to the experiments of Reichenbach. The baron commenced his experiments with the magnet upon sick and cataleptic patients. In the case of Miss Nowotny,* a cataleptic, he brought a twenty-two pound magnet to her hands while in the unconscious condition. They at once adhered to it in such a manner, that, when the magnet was raised, or moved sideways, backward, or in any desired position, the hand remained constantly attached to it, as if there had been a piece of iron clinging to it. The attraction was so strong, that when the magnet was drawn in the direction of the feet, beyond the reach of the patient's arm, she not only did not leave it, but, in an unconscious state, rose up in the bed and followed the magnet with her hand as long as it was at all within her reach. "This I saw daily," says the baron, "between six and eight o'clock in the evening, when the patient had her fits;" and these phenomena, he remarks, were usually witnessed by "eight or ten persons, physicians, physicists, chemists, and friends of science."

316. He also made experiments on this patient when not in the cataleptic state, when in her "best and clearest moments of consciousness. Her hand," he continues, "followed the magnet which I placed on it, exactly in the same way. * * * She described her sensation as an irresistible attraction, which she felt compelled to follow unconditionally and involuntarily, and which she was obliged to obey even against her will."

317. All this seemed so strange to the baron† that he

* See Dynamics of Magnetism, § 23, Second Treatise.

† See note on p. 44 of Dynamics of Magnetism.

seriously doubted its genuineness, and hesitated to receive what he witnessed as veritable facts. The "thing stood too completely in contradiction to the known laws and powers of magnetism," says he, "for me to see my way clearly," and he even doubted whether some intentional deception was not going on, "however much this might stand in opposition to the visible, manifest honesty of all around, and the respectability of the patient." He determined, therefore, to test it thoroughly.

318. He concerted with a friend, to take his station on the other side of the stone-wall against which the bed stood. This friend, without the patient's knowledge, held a powerful magnet, capable of sustaining ninety pounds, near the wall opposite the patient's head, and by a given signal removed the armature. "Scarcely was the armature removed," says the baron, "when the patient became restless, and complained that a magnet must be open somewhere, desiring that some one would look, and relieve her from the pain; for large magnets always caused her great uneasiness from over-excitement. The armature was replaced without her knowledge, and she became quiet again." This was repeated several times with the same effects.

319. "The magnet, therefore, acted through a stone-wall, without the patient being aware of its vicinity, exactly in the same manner as it did when lying open before her; in correspondence with the known laws of magnetism, which penetrates irresistibly through all bodies."

320. It produced a varying, unnatural redness in her countenance,* which appeared and disappeared during the experiment of removing and applying the armature. Thus showing that the force emanating from the magnet had an effect directly or indirectly upon the circulation.

321. Another test still more satisfactory, as well as curious, was the following. This was undertaken by M. Baumgartner, formerly professor of physics. "When the phenomena with the magnet had been exhibited to him, and their strange effects upon the patient had been repeated

* See note, page 45 of the baron's work.

one after another before his eyes, he took from his pocket a horse-shoe magnet of his own, which he told the bystanders, in the presence of the patient, was the most remarkable of all the magnets in his collection of apparatus, and that which had always proved itself the strongest; he was desirous, therefore, of knowing the strength of the action it would exercise upon the patient. "To our astonishment," adds the baron, "Miss Novotny declared that she could not confirm this; on the contrary, she not only found it much weaker than any, even than the weakest, of the magnets present, but it seemed to her almost without influence. M. Baumgartner laughed at our astonishment, and now told us that the magnet, which was indeed his best, had been deprived of its magnetism before he left home, by friction in the reverse direction, and therefore its power had been reduced almost to nothing." Other tests were made, but those we need not mention, as they add nothing, and these alone are sufficient as demonstrative evidence of the existence of an agent in the magnet, which reacts upon the sensitive organism; and that the phenomena cannot be, in reason, charged to the influence of an impression made upon the mind. It is useless to add words here. There is enough said to convince the honest, and only such, we expect, will read this work.

322. In other cases where the baron experimented, new phenomena presented themselves. In the case of Angelica Sturmann,* nineteen years of age, suffering from tubercular affection of the lungs, the magnet had a very singular power over her organism. At a considerable distance from her person, and in a darkened room, a magnet was brought of 90 pounds' power, when she immediately fell into tetanic spasms and complete unconsciousness, on pulling off the armature.

323. The phenomena of spasms and catalepsy were, however, foreign from the object of the baron in these cases, and he considered them as misfortunes † when they occurred, as, in such cases, he could not follow every inves-

* See the baron's work, p. 26, § 4. † Ibid., p. 28, § 7.

tigation on odylic light quietly to the end. These are important to us, however.

324. These different cases, compared with those we have presented, and others of a like kind, mentioned by Petetin, Rick, and many others, leave no doubt of the correctness of the fact, that, in certain diseases, especially those in which catalepsy exists, not only a distinct attraction occurs between the human hand and strong magnets, but there takes place a decided action upon the automatic or nerve-centres, not only of the spine, but of certain centres of the brain itself.

325. There is an importance connected with this species of phenomena which will not allow us to dismiss them without gathering others. We must notice here those facts which Ashburner, of England, has recorded.

326. This gentleman had prepared a dark room, in which he had arranged magnets, as the baron describes he had done in his experiments in Germany. "Into this room," says Ashburner, "I have introduced persons,— without their knowing the object,— who instantly *fell asleep, became clonically convulsed,* and *passed rapidly into the deeply rigid or tonic spasm,* so that I have withdrawn them into another room, while they have been as stiff as if they were frozen. By the application of unmagnetized iron to the nape of the neck," he says, "I removed the rigid condition of the muscles, and removed, also, the somnolence." He also remarks, that "some individuals, under these experiments, woke up by the ordinary *mesmeric manipulations*, remaining *fixed with tonic spasm*, however, until he applied the unmagnetized iron. He also mentions three different females who were made exceedingly ill, and were seized with painful spasms, if he happened in their presence "with a *middle-sized magnet concealed in his coat pocket.*" Dr. Elliotson mentions several similar cases in the volumes of the Zoist.

327. T. C. Hartshorn, in his appendix to Deleuze's work on Animal Magnetism, gives several cases where both the magnet and unmagnetized iron had very sensible

effects.* In one of the cases mentioned by him, the magnet had a similar effect upon a mesmerized patient that it had upon Angelique Cottin, as observed by Arago.

We shall now close the details of this class of facts with two cases, which open to us still further a new field of inquiry of more intense interest. The first is given by Dr. Joseph Haddock.†

328. Wishful to induce the mesmeric sleep on a lady, for the relief of a rheumatic affection from which she was suffering, and finding the continual stare very fatiguing to his eyes, and also expecting to be called away by patients, Dr. H. suspended a small magnet by a wire from a hook in the ceiling, for the lady to stare at. At this time his regular mesmeric patient (Emma) was in a room *under where this arrangement was made.* "In a few moments," says this gentleman, "the smell of burning linen arrested my attention; on which I sent my daughter below to ascertain the cause, when she immediately called me. I found Emma mesmerized, and on her knees before the fire, engaged in sweeping the hearth, and her apron on fire, of which she was *unconscious, and her attention was wholly directed to a point in the ceiling of the room.* Having asked what she 'was doing or looking at?' she replied, '*I want that magnet.*' Upon inquiry, I found that she had been engaged under where I was sitting; the influence had passed through the floor and ceiling, and affected her *unconsciously in the room below.*"

329. It is evident, from the phenomenon with regard to the magnet, on comparing it with the mesmeric phenomena under similar circumstances, that the agents in both are identical, certainly in the results of their action, if not the same every way. We will, however, before presenting this as an absolute deduction, give the following case, which exhibits the subject in an unquestionable light.

* See Practical Instruction in Animal Magnetism, by J. P. S. Deleuze. Translated from Paris edition, by T. C. Hartshorn. Appendix, pp. 33, 41, 43, 44.

† See Psychology, or the Science of the Soul, &c., by J. Haddock, M. D., p. 82. New York, Fowlers and Wells, 1850.

The case now to be noticed is given in a letter to the "Magnet" by "an intelligent minister of the gospel," well and extensively known.

330. "Rev. and dear Sir: — Agreeably to your request, I herewith transmit the facts respecting the influence of the *magnet*, in producing the magnetic sleep in the case of my little son. I first magnetized him about the 20th of February, 1842. His age is 15. For some days he was put to sleep each day, for about half or three-quarters of an hour. After that, each alternate day, for about three or four weeks.

"About ten days since, he was playing with a small horse-shoe magnet, capable of sustaining about twelve or fourteen ounces. In a short time I perceived that he was asleep, and exhibited the usual symptoms of the magnetic state. I attempted to arouse him, and he immediately opened his eyes, but said, 'I am in the magnetic state; I can see everything just as when I am magnetized.' I attempted, by the usual passes, to remove it, but found I could not. He said, 'It is the magnet that has produced this state, and you cannot take it off.' I then took the magnet in my hand, and tried the effect of making the several passes with that; but it only increased the difficulty. I then proposed to send the magnet away to a distant place, but he objected with great earnestness, and even with tears. I then persuaded him to go with me into another room, twenty or thirty feet distant from the magnet; and after staying there a short time, he consented to have the magnet removed.

"I again tried, by the usual passes, to remove the influence from him, but could not. He remarked that nothing I could do would remove it, but that it would pass off, of itself, in about an hour, and that he should '*come out of it with a shudder.*' During all this time *his eyes were open.* He could hear and converse with me and with persons *who were very near him*, after they had been near him for a few moments, but with no others.

"He was playful, and apparently happy. In about an hour, he started suddenly, and with a violent spasmodic

shudder, and appeared to be restored to his natural state. Of nothing that had passed had he any recollections, and the only difference that I could discover between this and the state in which he had usually been when magnetized, was that in this *his eyes were open;* he had none of the usual attachment for me; all seemed transferred to the magnet, and I had no power to remove it. The magnet had been removed to a distant chamber; but he expressed a strong desire to go to it. I then took the magnet away, *unknown to him*, and, passing out of doors, carried *by a circuitous route*, and placed it in a pile of lumber, distant about seventy or eighty feet. It was past nine o'clock at night, and very dark, and he had no means of knowing, by the ordinary senses, that it had been removed. He said, however, that it had been removed, and went on to tell me which way he would take to find it, and said he would not go directly to it, but would find it by a circuitous route,— that he would go out round the house, in about the same course that I had taken in conveying the magnet there! But he said the magnet was wrapped up in a paper, and put in a pile of lumber, which was the fact.

"I then went and removed it to still greater distance, where I left it till the next morning. He said he had *a strong impression on his mind* that it had been removed to a more distant place, as I have described it, and that from that time he lost all interest in it. This was more than an hour from the time that he came out of the magnetic state with a shudder, as above described. Since then he has manifested no desire for the magnet, but when it was afterwards brought near him, even within several feet, he said, after a few minutes, that he felt the same influence coming over him, and immediately caused it to be removed.

"I might add, that the application of living magnetism in his case, was in a course of medical treatment for a spinal disease, and was generally applied under the direction of experienced physicians, and apparently with very happy results. "Respectfully yours,

"_____.

"Philadelphia, April 17, 1842."

331. We might add to these facts many others of a like character, that we have been for a long time collecting, but these are sufficient to warrant the following deductions:

First, That the magnet gives emanation to an agent which has, under peculiar conditions of the organism, a specific action upon the muscular system directly or indirectly.

Second, That, particularly under certain conditions of the automatic centres in the spinal axis, the peculiar force acts as a specific irritant upon them, causing automatic spinal action, or involuntary movements, shocks, spasms, tonic and clonic, and apparent attraction.

Third, That, furthermore, the same material agent, under favorable conditions of the centres of the brain, has a specific influence upon them also, causing somnambulism precisely analogous to that produced by the mesmeric operation, effecting also an exclusive attachment to the magnet, as is produced towards the living operator. This special relation, thus established between the magnet and the patient, under peculiar condition, is so perfectly and permanently established, for the time being, that the usual living operator has no power to remove it.

Fourth, That this peculiar material agent establishes, under favorable conditions, a clairvoyant condition of the brain, with regard not only to the magnet, but with regard to the relative position to other things.

Fifth, It is, therefore, inevitable, as a deduction from all the facts of this class, that the agent by which the mesmeric operator and the magnet effect their analogous results on the brain and nervous system of the patient, is the same.

Sixth, That this being a material force from the magnet, the force from the magnetizer, that produces the same results, is also material.

Seventh, It follows, therefore, that the automatic action of the spinal and the psychological centres in the brain, is subject, under peculiar conditions, to the influence of a purely material external agent.

Eighth, That this force (under peculiar conditions),

when put in action in the brain of one person, may act, as to a distance, with reference even to an inanimate object; and that, therefore, the state of clairvoyance, to a certain extent, as well as mere somnambulism, is a susceptible condition of the brain, with reference to the material conditions of other things external to itself.

Ninth, That this force, in acting from an object upon the organism of a person, may find its passage as readily through walls and other intervening substances, as is found to be the case with magnetism.

Tenth, That this agent can also act as readily, under a favorable condition, at a distance, as is found to be the case with the electric agent.

332. Everything asserted by Mesmer, then, relating to the action of the magnet upon the human organism, cannot, in reason, be cast aside as fabulous or imaginary. The cases we have given show that the fundamental facts of Mesmer on this subject are true, namely, that "magnets do act on the organism like the human hands; and that, when passes are made with them, the same sensations are experienced, as when the operator uses his hand." *

333. The same fact of identity we have thus exhibited, was noticed, therefore, by Mesmer. Reichenbach has added facts to the same purpose, but he found the same force that emanated from the magnet, to which certain organizations were peculiarly sensitive, reacted in the same manner also from other substances. The following are some of his more important deductions, which we present to the reader, and leave him to consult the baron's work † for the details.

334. *First*, This agent is found not only to emanate from the magnet, but also from crystals. That all bodies of matter, when in the regular form of crystals, give it forth, in such a manner as to produce a specific influence upon certain persons. The polarity of this force, which he found in magnets, he also found in crystals; thus showing that the phenomenon of polarity was attributable to the molecu-

* See Professor Gregory's Letters on Animal Magnetism, p. 193.
† See his Dynamics of Magnetism. Redfield, Clinton Hall, N. Y.

lar arrangement of the matter of the crystal; for other substances, such as were not crystallized or regularly formed, gave emanation to this agent, but *not in a polar manner.*

335. Of course, the scientific mind would naturally infer, if polarity of force depended upon the regular arrangement of the molecules or particles of matter composing a body, that any such agent in the animal organism must have its poles of action. The truth of this, however, was not left to rest upon mere inference; it is demonstrated by numerous experiments.

336. *Second*, The action of all the other agents, as heat, light, chemical action, electricity in its every form, frictional and voltaic, excited the development of this new agent, which he denominates odyle.

337. Hence, in all the numerous material processes in the earth and in the heavens, this odylic agent is set free or thrown into development. It is then constantly emanating from the earth, and as in some localities, owing to chemical processes, electric currents are excited by mineral veins, subterranean currents of water, &c., &c., this odic force must, of consequence, arise in more powerful currents, in such localities.

338. Now, is it at all surprising that the human organism, being peculiarly susceptible to this agent in such localities, is the more susceptible under derangement, and should exhibit strange phenomena heretofore unaccountable? Have we not already seen, in the case of the Seeress of Prevorst, that among the mountainous regions, where the subterranean forces were naturally more energetic, she was more subject to her mesmeric (rather odylic) trances, and her cataleptic conditions? Rhabdomancy is not so unaccountable under the light of the facts before us. It now, indeed, throws itself into our hands as a higher fact. For it is in this, that the forms of mere mundane force are made to meet the same agent as it plays its part in the organism of man; and is it not where the two meet, that the motion of outward bodies takes place? Here is room for speculation; we will not stop, however, to occupy it at present.

339. *Third*, This force is identical with that by which one individual affects another, as in mesmerism, &c., in as much as *it has the like action from the human hand that it has from magnets, crystals, and the earth.**

340. *Fourth*, That it is, therefore, in immediate association with the brain of every human being, as well as with every other form of matter, and is thus the medium of a close and intimate relation between proximate, and even distant points of matter, and the living brain.

341. *Fifth*, That this identical, essential force of all dead and living matter may be (under proper conditions) transferred from one body to another, even without contact.†

342. *Sixth*, That, wherever this force emanates in a sufficient degree of intensity, *flames and vaporous luminosity* are made evident to the sight of persons, whose nervous systems are in the proper condition for appreciating them,‡ and other necessary conditions are fulfilled.

343. Now, all these facts and principles of the new agent are more or less developed in the material phenomena of the modern manifestations. The physical question, then, is settled with regard to the latter; that their agent is material or physical, and is identical with that we have exhibited, — identical with that witnessed by Arago, in the case of Angelique Cottin,— with that witnessed by Matteucci, in his experiments on the induced muscular contraction, —

* No part in the baron's researches is made more evident than this. "The parallel between the two," says he, "is evident and complete, and the agreement of the forces, in their general expression, so perfect, that they evidently become identified." (See Dynamics of Magnetism, p. 115.) Again, he says, "This force, which physicians have called animal magnetism, possesses the following properties:" after enumerating which he concludes thus: "All exactly as the crystallic force is, with which it thus coincides, and in all particulars, obeys the same physical laws." Thus, "the part of the force residing in the magnet, the crystallic force, and the force which is the basis of the so-called animal magnetism, coincide in their essential nature, under one common point of view." Ibid., p. 116.

† Ibid., p. 169.

‡ This is not only beautifully demonstrated by the baron, but has been confirmed by Professor Gregory, of Edinburgh, and numerous others. See Gregory's Letter on Animal Magnetism.

with that observed by Thilorier and Lafontaine, in their researches on the nervous system, — with that witnessed by Thouvenil, in his experiments and observations upon Bléton, — Ritter and Amoretti upon Campetti and others, — and with that discovered by Reichenbach, and named odyle, and demonstrated to be identical with the animal magnetism of Mesmer,* and that it is a material force, differing essentially from electricity and magnetism proper.

344. It follows, therefore, that the agent which has been developed in the experiments of mesmerizers, is not an exclusive agent of the human organism, but is a universal force in nature. That, inasmuch as the human nerves and the centres of the brain are peculiarly susceptible to its influence, the whole outward material world is, through the medium of this agent, brought into an intimate relation to the centres of the human organism.

345. Furthermore, inasmuch as one human brain stands in a closer relation to another human brain than it does to a mere inorganic point, it follows, that it should be more susceptible to its influence; and inasmuch as this influence takes place without necessarily involving the action of the mind, that it is *not*, therefore, necessarily connected with the spiritual world.

346. Again; inasmuch as the tendency of the influence of this natural agent, when acting powerfully upon the brain, is, to suspend the conditions under which the self-conscious, self-determining, self-governing, thinking intelligence has its freedom, and to open the brain to the influences of material changes, it follows, that the state of

* As this was about going into the hands of the printer, we received the work of Mr. William Fishbough, entitled "Macrocosm and Microcosm," in which he endeavors to support, by an ingenious hypothesis, the spiritual theory of modern "spiritual manifestations." He, however, recognizes the material character of the force that acts directly in their production, and mentions, as a fact, the identity proved by Reichenbach. "Indeed," says he, "Reichenbach actually proved its identity, in the general sense, with the medium through which one human being produces those effects upon another, commonly known as 'Magnetic' or 'Mesmeric;' and the world is indebted to that philosopher for *physical demonstrations* in this department, which place the fundamental doctrines of animal magnetism beyond all possible doubt." p. 106.

trance, somnambulism, ecstasy, clairvoyance, consequent upon this nervous condition, is directly opposite to a purely spiritual condition, as a state of disease is opposite to a state of health, as a state of fiction is opposite to a state of absolute truth.

347. The verity of this deduction will be still further demonstrated by additional facts and reasonings as we progress in this work. It is a painful thing to announce it, as it was indeed so when it was forced upon our convictions by the overwhelming accumulation of facts crowded upon us during this investigation. We had been a believer in the spiritual character of the clairvoyant and ecstatic condition, till driven to abandon the delusion by witnessing their material causes and earthly conditions, the effects of drugs in producing and removing them, and the suspension of the noblest powers in these conditions, and in observing the automatic susceptibility of nearly every organ of the brain. We have not hastily arrived at our conclusions, as will be seen when the reader comes to notice all the facts given in the sequel of this work.

348. We have now arrived at that point in our researches where we can see the relation of the material agent which reäcts from the organism upon external things, &c., to the unconscious psychological centres in the brain. We shall now, in Part Second, open upon the facts which show the government and control of this force from the same centres. This will be demonstrated to be the case, and we shall show also that the fact is virtually admitted by some of the most intelligent among the advocates of the spiritual theory.

349. There are many facts we have not considered in this first part, which will fall in as we pass along. And the reader will not expect that all the phenomena of the manifestations will be explained on a few pages, as they are very numerous and diversified, and involve many principles which must be considered in their proper relations in order to understand thoroughly the ground of their philosophy.

PART SECOND.

ON

PHYSICAL PHENOMENA

BEARING THE

CHARACTERISTICS OF INTELLIGENCE.

PHENOMENA, SHOWING

THE

INFLUENCE OF THE BRAIN

ON THE

PHYSICAL AGENT.

CHAPTER I.

Notice of the classification made in the outset — Class of phenomena now to be treated — The grand question to be settled in this inquiry — First fact — What it declares for itself and for the class to which it belongs — The "raps" and the intelligence — Certain habits of the brain manifested in the case given — Demonstration — Words impressed without the cognizance of the mind — Without impressions no communications conceded by "Supernal Theology" — Analysis — Unconscious receptacle of unconscious impressions — Interesting case — Impressions unconsciously made, unconsciously exhibited — Automatic play — Deductions — Interesting case — Physician's daughter a medium — Fictitious identity — spiritual plagiarism — "Foot-steps of angels" — Declaration of facts — What they demonstrate — Impressibility, what is it? — Automatic action — Predilection of the brain — Conditions required in the medium — Passiveness — Declaration of the "Spiritual Telegraph" — Philadelphia declaration — Prof. Gregory on the same — Next question — Conditions.

350. THE phenomena of which this work specially treats we have already noticed to be divisible into two general classes.

First, Into those that indicate the action of some sort of agent, more or less intimately associated with particular

persons, upon external things; affecting the latter visibly, even by mere contact, and sometimes without contact, even at a distance; producing sights and sounds, which affect not only the senses of men, but of animals; producing, also, shocks, trembling, spasms, tonic and clonic, and even, as in one instance, the extinction of animal life (§ 55). This *first* class was shown to be divisible into two other or sub-classes. The *first*, bearing no characteristics of a directing intelligent influence. The *second*, exhibiting these characteristics (§ 56).

The *second* general class we named as consisting of those more immediately connected with the organism of certain persons; such as various involuntary movements of the voluntary muscular system, divisible also into two sub-classes. *First*, those involuntary motions which are irregular and spasmodic, without bearing the characteristics of intelligence or intelligent direction. *Second*, those which show the involuntary motions to be guided by a more or less intelligent influence.

Of the first division of the first general class we have given numerous examples, and have demonstrated that the agent is a physical one, and, therefore, not spiritual, inasmuch as the characteristic of spirit is a free intelligence.

The physical agent, then, engaged in the production of the physical phenomena of the first sub-class, is the same as that which operates in the production of the *second* sub-class; and the only difference between the two is, that, in the *first*, the physical agent is excited into development without an intelligent direction; whereas, in the *second*, it has this intelligent direction.

The same analysis gives the same results with regard to the second general class of phenomena. The first division of this class consists of those movements of the voluntary muscles which are excited into action without intelligent direction. The second division consists of those involuntary movements that are excited and directed by psychological power.

351. Our grand question now, and that which the community most anxiously hang upon for a satisfactory answer

is, whence this intelligence? How is the table, the chair, made to move as by a law of intelligence? And how is it that the medium's hand is made to move without their own free-will with ten-fold the rapidity in writing intelligent words than the medium can *voluntarily* execute? In short, whence is all this apparent intelligence, without the *conscious effort of any mortal present?*

In answering this question, we must, as in answering that which we have already discussed, have to do with *facts.* Here we must plant ourselves, and as every fact of a given class tells something for the class as well as for itself, we are not to cast any one of them out of the analysis or synthesis.

PHENOMENA — SECOND SUB AND SECOND GENERAL CLASS.

CASES OF FIRST AND SECOND SUB-CLASSES. INTELLIGENT CHARACTERISTICS ACCOMPANYING PHYSICAL PHENOMENA.

352. The first fact we shall present of this character is one which *we* have not only repeatedly observed, but, perhaps, hundreds of others, and has been a matter of discussion in several publications devoted to the "spiritual theory." We refer to that where, in both the phenomena of the raps, movement of the table, &c., and the involuntary writing, the *grammatic characteristics of the medium have been exhibited.*

Case. Ellen Galaga, an Irish servant-girl, a medium for "raps," and the movement of the table,— quite intelligent. Her habitual orthography in certain words is false. For instance, she always spells possible, "*posebel,*" belief, "*beleaf,*" lose, "*luse,*" honest, "*onest,*" preach, "*prech,*" centre, "*senter,*" home, "*hom,*" doubt (a word which has frequently occurred in the communications, as in the expression, "You must not doubt"), is spelled "*dout.*" The

phenomena of the rappings in this case, would occur on the table, the backs of chairs, and sometimes on the walls of the room without her contact. But in the movement of the table or a chair, which, however, seldom took place, she would have to touch the article, and at the time of the movement she would experience a tremor over her system that sometimes seemed to commence in the hands, and at others in the feet. On touching the article, the table for instance, it would soon commence to jerk *away* from her; moving in this jerking manner some foot and a half, or two feet, after it had left her hands. The communications were generally spelled by sounds upon the table, without contact. But whether the communications purport to come from Channing, or Jonathan Edwards, or Noah Webster, Paul or "Jemmy Cullen," "you must not *dout*," is given always with the same orthography on the last word. Perhaps this may be explained on the ground that Noah Webster had introduced the "short hand" method of spelling among spirits. This will not, however, explain the orthography of "*posebel*" for possible, "*beleaf*" for belief, "*prech*" for preach. It may be answered, by some one deeply initiated into the mysteries of the spiritual world, that the spirits of Noah Webster, Walker, and Johnson, have introduced a new orthography on all these words, to be made use of especially through such mediums. But it happens that this kind of spelling is *habitual with the* "*medium.*" When *not acting* as such she spells the same words in the same way. We might refer to other cases of the same character. But this is sufficient, even if it stood entirely alone, to prove that,

353. A specific or characteristic action of a part of the brain of this medium controlled the physical agent in producing the sounds.

354. Now, what is true in this case, of a bad spelling medium, or in a medium whose characteristic bad orthography is represented in the "raps," is true of all mediums whose characteristic bad orthography is represented not

only in the sounds but in the movement of objects, and the involuntary motions of the hand as in writing mediums.

355. It follows, therefore, inevitably, *that the peculiar physical agent which we have, in the earlier chapters of this work, proved to have, under favorable circumstances, an emanation from the organism, is also, under specific conditions, commanded and directed by the brain-centres.*

356. It must be evident, also, that if *no words* had been impressed upon the organ of language, in the medium above noticed, there could have been *no communication*, for the same reason that the bad orthography was communicated when the communications were made. It must be conceded, then, even supposing that spirits do make communications through "mediums" in this manner, *that they depend upon the conditions of the brain.* Indeed, this point is conceded by O. G. Warren, and "one of the medical faculty," in their celebrated work.* Thus, "they (the spirits) cannot write well, through infant children, without difficulty,—because *words* [their own emphasis] have not been formed in their minds. Through older persons, who have full language, they write more freely, and express themselves better, because *they find words ready-made in the mind.* Thus, when an Italian was speaking through a medium who did not understand the language, he desisted after a few lines, alleging, that the vocal organs of the child had not been accustomed to the sounds he wished to produce. Yet it is certain, that the medium's mind is not cognizant of the idea which the spirit is conveying, and often finds it impossible to decipher what has been written."

Mark the expression, "Yet it is certain that the medium's mind is not cognizant of the idea, &c., and often finds it impossible to decipher what has been written," and we may add, to tell what words or ideas have been spelled out by the alphabet and the sounds, when the communication is made in the latter way.

*Supernal Theology, p. 67.

357. Let us analyze this. Notice, first, that "*the words must be in the mind of the medium.*" Second, that the *mind* of the "medium" *does not know when they are made use of in the communications.*

Now it is certain that to have a word in the *mind*, is to *know it. To know* a word, is to be *conscious of it.* Should the *mind*, therefore, express the word, it would do it *knowingly, consciously.* It follows, therefore, that if a word is expressed without knowledge, without consciousness, it did *not* come *from the mind.* That is, it did not come from the intelligent, thinking, self-conscious, self-determining, responsible agent.

Either, therefore, there must be two totally distinct minds to one person, one self-conscious, &c., and the other unconscious,—which is a solicism,—or a mind which is always necessarily conscious of its *own acts*, and, therefore, *responsible for them*, and *another* part which is *not* the *mind*, and is *not necessarily conscious of its own acts*, and is *not, therefore, a responsible agent.*

358. Those mediums, whose characteristic bad spelling is made a characteristic in the communications, are not conscious of what takes place. The bad spelling, then, in this case, is not an act of the *mind* of those mediums, but of that *part of them which acts without the conscious knowledge of the mind.*

359. Now it is well known to every one, that there is one part of himself (call it what you will) that receives impressions and acts from them or reflects them back without the necessary conscious knowledge of the mind. Not only words, but combinations of words, sentences, and whole paragraphs, nay, pages, may be impressed upon it without our being aware of what is taking place within us. The case mentioned by Coleridge is one of this kind, where a child, residing with an old divine, unconsciously received impressions of whole pages of "*Greek*," "*Latin*," and "*Hebrew*," from his repeating them to himself, aloud, when walking his hall every morning. Many years after, the girl, who had grown to womanhood, was attacked with inflammation of the brain; was taken to an hospital, and

there, in her delirium, to the astonishment of the learned, repeated for hours those classic passages which, on comparison with those the old gentleman had left copied among his papers, were found to be exact.

360. This case exhibits the automatic play of the organ of language in a most remarkable manner. It also shows that the unconscious impressions received in *childhood may, under peculiar conditions of the brain, be thus automatically displayed.*

361. Now place these evident facts by the side of that with regard to the medium we have just mentioned, and we get the following result. A person's characteristic bad spelling is represented in certain sounds. Her *brain*, alone, could have been the source of this pantomimic representation; from that alone could this precise reflection of its own every-day habit take place. The action of this part of the brain, in this process, took place *without the consciousness* of the *person's mind.* The same organ of a person, under peculiar circumstances, also represents in pantomime the unconscious impressions that *years before had been made*, and *this* without the *conscious knowledge of the mind.* It follows, therefore, as inevitable deductions,

First, That a particular organ of the brain may receive impressions unconsciously to the mind.

Second, That years after those impressions have been made, and in a peculiar condition of the brain, they may be *automatically represented in pantomime without the conscious knowledge of the mind.*

Third, That the impressions may not only display themselves by the unconscious action of the vocal* organs, but by the *unconscious emanation of a physical force*, which we have *proved to have* an action in the human organism, even in the muscles and in the nerves, as well as in all external things.

362. Now take the following case, the like of which we have seen in several other instances: Jane A. D., daughter of a physician, had become a "writing and tipping

*In both cases the impressions were unconscious, and had happened in childhood, and were reflected under peculiar conditions of the brain

medium," and could obtain slight responses by the sounds. She believed herself to be a "medium" for communications from a deceased cousin, who, with herself, had been passionately fond of poetry. Jane carried on these communications by herself for some time, for her own satisfaction, but mostly as a writing medium. She had not, after some few of the first communications, the slightest doubt of the reality of all this being the work of a pure spirit, until the following circumstance took place. A communication was made of a beautiful stanza of poetry, from what purported to be the spirit of her young friend, and was declared as original. Jane was so much delighted with the remarkable circumstance, and with the perfect sweetness of the lines, that she took them to her father and related the circumstances. He saw that the style of hand-writing was that of his daughter's late friend, and was greatly amazed at the mystery. The fact of the identity of the hand-writing was not, indeed, to be questioned; and since he knew his daughter to be truthful every way, he determined to examine into the wonderful phenomena. The following evening was, therefore, spent in experiments and conversation upon the subject. Everything was, however, to be kept profoundly secret in the family, as there was so much said in derision of the "rappers." "That night," says Jane, "while I was dwelling on those beautiful lines, and my heart was swelling with joy, that my own dear parents had become interested in the phenomena, it flashed across my mind that I had either heard or read the same lines before, *somewhere*. But I did not wish to think so, and yet I desired to know the truth. It, at last, appeared to me, fresh in my memory, the very place where and when, I had read it. It was while alone and lonely, just after the setting of a beautiful September sun, and the lines were from that sweet poem of Longfellow, 'The Footsteps of Angels.'

> 'Uttered not, yet comprehended,
> Is the spirit's voiceless prayer,
> Soft rebuke, in blessings ended,
> Breathing from her lips of air.' "

363. Now, it will not do to say, that it was a false spirit that caused this young medium to play this plagiarism. None but the most fanatical would attempt to give such a solution.

This case falls precisely under the same law as the others we have given. It belongs to that class, and we are bound to treat it in the same way. It declares something for itself; let us hear it.

First, It testifies to the fact, that an impression made upon the brain may, under peculiar circumstances, afterwards be reflected outwardly without the knowledge and the volition of the mind.

Second, That the power of the brain (that may, under certain circumstances in its action, assume any personality, from that of a divinity to that of a toad) had under a specific influence assumed the personality of Jane's departed friend.

Thirdly, That, under this peculiar action of the brain, there is a certain fanatical assumption, that can give to falsehood the *appearance* of truth.

Fourth, It demonstrates, also, in conjunction with the other cases, that it is no proof that a purported communication is from the spirit world, simply because it is not at the time *known* to any person present. Jane's hand wrote involuntarily what she, at the time, believed to be a communication from a spirit friend. In the communication, that friend is supposed to give a piece of poetry as her own, composed impromptu, as a purely spiritual production. Jane finds this to be *false;* that, some time before, she had received an impression of it on reading it under peculiar circumstances; that it did not dwell in the *mind* at the time of writing it involuntarily, and that not until after it had been thus written did it occur to her mind where and when she had read it.

Fifth, The same law in this case explains the phenomenon of Jane's imitating, involuntarily and unconsciously, the chirography of her deceased friend. She had received an impression of it in the same way she had received all her other impressions that had been involunta-

rily written out. The philosophy of this, as well as of all the other points, will, however, be more fully treated in their places, to the satisfaction of the candid reader.

364. That an impression may be made upon the brain or any part of it, in accordance with the law of sympathy that resides in this form of matter, and then outwardly reflected in involuntary, even in unconscious action, a long period after, has been demonstrated in the case given by Coleridge, and in numerous others of a similar character.

365. And now, in the outset of this part of our work, as we have entered upon the fact of impressions made upon the organs of the brain, we might as well state the principle of this, namely, that *impressibility*, in the sense spoken of here, is a property of matter under certain conditions. Iodine and bromine, on the daguerreotype plate, through the medium of light, receive an impression of objects brought within the focus of the camera. This may be said to be by a chemical law; true, and so when an image is impressed upon the retina of the eye through the same medium. It is not only, however, through the medium of light that impressions are made, but also through the medium of every form of imponderable or primary agency, — through heat, magnetism, electricity, and odyle. This latter agent, we have demonstrated by two different classes of experiments, is the necessary material agent of the brain and nervous system, and is the medium by or through which impressions are made, not only of the condition of one brain upon another, but of the condition of external inanimate objects and events upon the brain. We *have shown it to be the agent that is put in action in the mesmeric processes.**

In this process, the same thing takes place, therefore, that transpires every day; so that it is not necessary that a person be thrown into a mesmeric trance in order for an impression to be made or a predilection of the brain to be effected. It is strange that it has not been seen that the mesmeric phenomena are but the *extreme* developments of

* See chaps. VIII. and IX.

the common principles of humanity — *the law of every man's every-day life.**

366. "A bias, a prejudice, a predilection" of the brain may or may not become known to the mind of the person. Most persons will deny their existence in themselves. Even the honest do this; and it is because *their mind does not take cognizance of unconscious impressions.* It is only by the severest mental or spiritual discipline that a person becomes the *master* of his brain. And even with this, he never can be able to *prevent* the impressions which some objects will make upon the delicate brain-centres. It is, indeed, the property of the brain to receive impressions; but it is the prerogative of the *self-conscious, self-determining, disciplined mind, to reject or to receive their influence.* And this is the reason why a highly-disciplined *mind* prevents a person from *becoming a medium.* Because an undisciplined mind has not a control of the brain, it cannot prevent the influence of others in making impressions upon it; and, when made, it cannot prevent their reflex action or reflection back upon the outward world.

367. This is also the reason why, in order to develop a medium, *a suspended state of the mind — a passive will,* is found necessary. This condition is precisely the same with that which the mesmerist requires. Let us compare. Says Mr. Brittan, editor of the Spiritual Telegraph:

"A state *of mental passivity and physical repose seems to be even more indispensable than either intelligence or virtue*" to constitute one a medium. "Persons of *great mental powers and attainments are, perhaps, less likely to become susceptible* to spiritual influences, for the reason that *constant activity and independent thought render the mind less subject to the control of foreign masters.* When the mind is most vigorously exercised, it is, of course, least inclined *to yield to any power foreign to itself;* as the nerves of motion will not

* This subject opens to the view an entirely new aspect of human nature, and will be exhibited more fully in the sequel of the work.

readily obey an external agent *when they are acted upon by the individual will*, and made to vibrate to their utmost tension. *The strong repel foreign influences of every name and kind. Passive or negative natures yield, while the positive man opposes an effectual resistance.* Here, then, is the first thing requisite. We must sustain a *passive or negative relation* to the intelligences who seek to impress us; and, *without a due regard to this most essential condition, the highest intellectuality and the severest moral discipline will not avail.*" *

The reader will please observe, particularly, the lines we have italicised, as they exhibit the precise condition which we have been speaking of. We find the same conditions, implied or expressed, in nearly every work issued by the advocates of the spiritual theory. Thus the Star of Truth † gives the following:

"When you meet in a circle, you should be calm, and, as much as *possible, dispossessed of thought. A passive state is the only one we can operate in.* Please remember this."

Again, on another page:

"Numerous pages of spiritual writings have been given by spirits, and the spirits promise to impart the knowledge they have obtained from the highest sources, *on the condition that I remain* PASSIVE."

Thus, again, the Philadelphia ‡ work says:

"In order to prepare a medium, the person to be prepared must give up all *self-control, all resistance.*"

We could give a hundred other similar quotations from as many different books, pamphlets and periodicals issued in favor of the spiritual theory. It is, indeed, the everywhere acknowledged law of these phenomena, that they depend, more or less, upon a *non*-interference of the conscious powers — the *reason and the will*, and that the former take place independent of the latter.

* See Spiritual Telegraph for June 19, 1852.

† A spiritual monthly, published for a while in Boston. Vol. I., No. 1.

‡ History of the Recent Developments in Spiritual Manifestations in Philadelphia, by a Member of the First Circle, p. 11.

368. Compare these conditions, now, with those laid down by writers on mesmerism, pathetism, biology, &c. &c., which they have found necessary to the development of their phenomena. Let the following observations of Professor Gregory, of Edinburgh, be compared with those made by Mr. Brittan, already quoted. Says the professor:

369. "A powerful and very active intellect in the subject is not exactly opposed to his being magnetized, but renders it *often more difficult*, because the *constant activity of the mind* OPPOSES the concentration of the thoughts on the object of being magnetized, which is so desirable, and also counteracts the attempts to *attain that* PASSIVE STATE *which may be called essential to the result.*" Again he says, "One reason why so many susceptible subjects are found, especially in public exhibitions, among the less educated classes, is, that their *intellectual powers are not in so constant activity*, as is the case with men, for example, engaged in business or in professional and scientific or literary pursuits. *They become, therefore, more readily passive.* I have already observed that the Hindoos, and the natives of India generally, are more uniformly susceptible, even to men of their own nation, than Europeans. *This depends on the temperament.* It would appear that negroes also are both highly susceptible subjects and very powerful magnetizers. The obi of the West Indies and of Africa depends for its influence on their susceptibility." *

Thus, also, Mr. Sunderland, on Pathetism:

"The patient should become *passive*, and *settle his mind upon the result.* His *sight* and *hearing* should be *fixed* or *suspended*, so that he may sink, without interruption or resistance, into a state of *revery.*"

370. So far, then, as the conditions of the brain are concerned, and the suspended or *non*-interfering state of the mind, that of the "medium" and that of the *mesmerized* or *pathetized* subjects *are the same.* This point is demonstrated.

* Letters on Animal Magnetism, by Wm. Gregory, M. D., F. R. S. E., p. 96 See, also, p. 76.

371. The next question is, namely; on the action of the brain, without the governing and controlling power of the mind, do we not have the development of the same law, whether this take place under the name of "spiritual manifestations," mesmerism, pathetism, witchcraft, St. Vitus' dance, St. John's dance, tarantalia, preaching mania, barking mania, wolf mania, insanity, natural somnambulism, clairvoyance, &c. &c. &c.? If in all the same law of specific influences is put in operation, and the same conditions are established, why, it may be asked, are the results so different? The answer is demonstrably this: *The results are always precisely according to the specific influence on the brain at the time, and according to its preëstablished condition.*

372. The preëstablished conditions are, first, a *non*-controlling state of the *mind*, as to the action of the brain under the influence of external agencies; second, a consequent readiness on the part of the brain to be played upon by the external agencies, or to be impressed by them as they are evolved from related external objects; third, as a still further consequence, a promptness of the brain to give a reflex action of these impressions back upon the outward world through the medium of the automatic apparatus in the bodily frame, or through the odylic agent that we have proved to emanate therefrom.

CHAPTER II.

Reflex action of the cerebrum — Rev. Adin Ballou's concessions on "spirit-rappings" — Conscious influence of some "mediums" over the "rapping" power — Bias — Prejudice — Predilection — Will in the demonstrations — Mr. B.'s experiment — Confirmation — Medium's will no power to procure the physical agency — Characteristic of odyle not controlled directly by the will or by any function of the mind — Its development by change of matter in this case — Illustration — Telegraph — Fulfilment of material conditions — Loss of "rapping" power consequent upon change of the nerve matter by sickness — Case given, the medium Julia — Similar case by Gregory of Edinburgh — Deduction — Similar influence of the molecular change of a piece of iron — Action of the mind upon the brain — The new personality in the medium governed by the *will* of the "medium" — Is this new personality that of a spirit from the other world? — No evidence of it — It is controlled by the medium in the cases mentioned — Fictitious personalities in the brain of the insane — In dreamers — Professor Gregory's facts — Facts of psychologists — The prerogative of the mind — Another important concession — Wherein surrounding persons control the "raps."

373. We have several cases, which we might relate here, directly bearing on our subject, demonstrating, like the first we have given in the preceding chapter, the reflex action of the brain, not only upon the automatic centres of the spine and muscles, but also upon the agent emanating from the bodily system, giving sounds, producing movements of objects as by a law of intelligence. It would be of little use, however, to occupy room with such details, if all that such cases declare in this respect has been observed by intelligent advocates, and they concede this in unequivocal words.

374. Such observations have been made by Rev. Adin Ballou, than whom there is no one more honest and intelligent among the spiritual advocates.

In Chapter V. of his work* in favor of the spiritual theory, he makes the following honest concessions. There seems to be no disposition, on his part, to hide unfavorable facts, as is manifested on the part of some spiritualists:

"I am now to treat," says he, "of cases under class second: i. e., those in which some of the important demonstrations were probably caused, or greatly affected, by *un*departed spirits. I mean, by *un*departed spirits, persons in the flesh, who, by their *will* or psychological power, control the agency which gives forth sounds, motions, &c. I refer not to *impostors*, playing off *counterfeits*. I am treating of phenomena caused by mental power alone coäcting with the mysterious agency under consideration.

"I have known cases such as the following:

"1. In which the bias, prejudice, predilection, or will of the medium, evidently governed and characterized the demonstrations. In these cases, the answers given to questions, the doctrines taught, and the peculiar leanings of communications spelled out, were so obviously fashioned by the medium's own mind, as to leave no doubt of the fact. In absolute confirmation of this, questions have been written out and presented to the medium, with a request that the answers should, if possible, be given *thus* and *so*. And they were given by *raps*, accordingly. I myself gave questions in this way to a certain medium, and found that answers could be obtained in the affirmative or negative, or in flat contradiction to previous answers, if the medium would but agree to will it. At the same time, I made myself certain that this medium could not procure the *rapping* agency at will. It *came*, *staid*, and *went*, as it would, and, in that respect, was uncontrollable. But when it chanced to be *present*, it could be overruled, biased, and perverted, more or less by the medium."

375. Let the reader notice carefully each particular point so nobly conceded.

First, "*He made himself certain that the medium could not procure the 'rapping' agency at will.*" Here

* See "Spirit Manifestations."

let it be particularly observed, that in our treatment of this characteristic of the odylic agent, as it acts in and emanates from the human organism, it was shown that this force is not, as a general rule, controllable by the *will;* not at all *directly*, as it is the agent of the unconscious organs, and plays its part automatically, as the organs of the brain are affected. That it is not acted upon, therefore, *directly* by the *will*, but *indirectly*. For illustration; the telegraphic communication is not carried on *directly* by managers at the two stations. The electric action must be the vehicle; but it does not act simply because the will *wills* it, but because the *matter composing* the two points in relation is made to change. On this change taking place, the electric agent emanates as a consequence.

376. Now, it must be seen, that, if the *material conditions* are *fulfilled*, it would make no difference whether a telegraphic operator *willed* the electric agent to stop its emanation or *not;* it *would continue* in *spite of his will*, or the will of ten thousand others. But the instant the *material conditions* of this electric emanation were *suspended*, that instant the *force would cease to operate.*

377. Now, that the conditions for the emanation of the physical force that produces the "raps" are physical, is demonstrated by the facts which Mr. Ballou and numerous others have observed, where the change in the nervous system, consequent upon the state of health of the medium, destroyed, or at least, greatly reduced the power that produced the phenomena. A case of this kind is given in "Supernal Theology."* The members of the family to which the two mediums belonged, were taken sick; among whom was one of the gifted ones. Says the account:

"The medium, Julia, fully recovered her health, *but never acquired the susceptibility she had lost.* She became again an occasional medium; but no dependence could be placed upon her being such, as on many occasions the spirits could produce upon her *no influence whatever.*"

* Supernal Theology, p. 58.

378. We cannot forbear placing beside this fact, one, given by Professor Gregory, in his celebrated work on mesmerism, to the same purpose; which shows, also, in another light, the identity of the two conditions. The case was that of Mr. D., a highly susceptible person under "mesmeric" influence. At the time the professor was making some interesting experiments upon him, he was taken sick. "It was chiefly," says the professor, "an affection of the chest, which confined him to bed for some weeks; and after his recovery his *extraordinary susceptibility was gone.*" *

379. The agent, then, in the present phenomena, like that in mesmerism, "*comes*," "*stays*," and "*goes*," not by a power of the *will*, or *mind*, *but according to material conditions.* If, as in the development of electricity, there is a favorable condition of the matter of the system (a molecular condition, evidently), as in the case of Angelique Cottin (§ 87), the Woodbridge (N. J.) girl (§ 67), the New Hackinsack case (§ 69), Mrs. Golding's servant (§ 75), Frederica Hauffe (see Part First, chs. 3 and 4), the agent will be eliminated, and act upon external things, every person's *will*, and that of the one affected, to the contrary notwithstanding. It is not strange, therefore, that Mr. Ballou found the "rapping" agency could not be "procured by the medium at *will*;" because the *will*, *directly*, has simply *nothing to do with it.*

380. If, however, by an effort of the will, a *change of matter is produced*, which change favors the condition for evolving this agent in a more intense form, then the will *may* have an *indirect* influence over it.

381. *Second*, Mr. Ballou *did* find that the *bias*, *prejudice*, *predilection* and *will* of some mediums "*governed* and *characterized* the demonstrations." Or, as he expresses himself a little further on, "when the agent chanced to be *present*, it could be overruled, biased and perverted, more or less, by the medium." "In absolute confirmation of this," he says, "questions have been written out, and

* See Professor Gregory's Work on Animal Magnetism, p. 286; and may be found, also, on p. 324.

presented to the medium, with a request that the answers should, if possible, be given *thus* and *so; and they were given by raps, accordingly.*" From this, it follows,

382. That the material agent that produces the raps is controllable (as to its manner of acting from the organism upon external things) by the peculiar changes that take place in the organs of the brain. To have this fairly understood, we may state the fact, known to every scientific person, namely, that whenever a change of matter takes place, the primary physical agent that especially belongs to that *form* of matter is evolved. For illustration, if you take a strip of iron, say Russia-sheet, about three-fourths of an inch wide, by four or five inches long, and hold it in the magnetic dip of the earth, so that the lower end shall rest within an inch of the north pole of a magnetic needle, and, in this condition, give it a sudden twist (one hand being at each end of the iron), the *needle* will act as if struck with a stick, when, indeed, no visible thing has touched it.*

383. So the nervous system, to which odyle, as a physical agent, belongs (as well as to all other substances), if affected or changed, in a particular manner, and under peculiar conditions, gives emanation to that agent, in a specific manner; and each variation in the nerve-centres, within prescribed limits, will accordingly vary the outward exhibition.

384. That every thought, every emotion, every passion, is accompanied with a change of the matter of the brain, is one of the most undisputed facts in physiology. If a thought or an emotion causes a particular change of matter of a particular part of the brain, the elimination of the physical agent of the brain must be in each particular case in a specific manner.

385. To illustrate: In our experiments with the piece of iron aforesaid, over a delicate magnetic needle, we have, by varied twistings of the former, under varying circum-

* We are indebted to Dr. C. T. Jackson for this beautiful experiment. It was communicated to him, he informs us, by an English scientific gentleman, formerly of the British navy.

stances, produced nearly a hundred varying results upon the latter. The experiments are exceedingly curious, and beautifully illustrative of the varying effects of varying molecular changes in even a simple piece of iron, and they show the susceptibility of a *simple body* of matter to a greater number of changes than we had ever deemed possible.

386. It is the prerogative of every man's mind, or spirit, to control the motions, and, consequently, the changes, of his brain, within prescribed limits. But when the condition of the latter is such (as in mesmeric trance, catalepsy, sleep, cerebral inflammation, passiveness of mind and will, and a thousand other conditions that might be named), the man's own personality is suspended in its prerogative action. The predominant influence upon it then becomes *material — sensuous.* Here the reflex action of another's brain will readily take place. Another's wish, or request, will act like a law. Hence, the request mentioned by Mr. Ballou, that the questions "be answered *thus* and *so*," were given back to him in "the *raps* accordingly." He found, he says, that the *will* of the medium varied the results in several cases. This, however, could not take place *directly*, as we have already shown.

387. But suppose (for the sake of argument) we assume the agent engaged in the physical phenomena to be a spiritual agent, independent of the medium; then, allowing the *will* of the medium to control it, we have a human will controlling an independent spirit's will,— a *will* in the *flesh controlling* a will in the *spirit.* But as no consistent thinker will advocate so absurd a notion, we will not combat it, in this form of proposition at least. We have found a few ignorant persons who assume it very dogmatically; yet it is *virtually* advocated by those who assume that the agent that directly produces the sounds and moves things is "disembodied spirit."

388. Either, therefore, the above absurdity must be assumed, or it must be admitted, first, that there is a power within and belonging to the medium that can represent the *identity* of *another person.* Second that this

power belongs to the impressible, automatic, irrational nature of the brain, and may act without the rational mind, will, or consciousness. Third, that it may, under favorable circumstances, influence and direct (as it is itself influenced and governed) the physical agent that we have shown to emanate from the organism that moves objects and produces sounds.

389. For the *agent* that produces the *sounds* is, according to Mr. Ballou's own showing, influenced and directed in its action, in some cases, by the *bias*, *prejudice* and *predilection* of the *medium*. Now, either the medium's bias, &c., influences and governs a spiritual or a physical agent. If a spiritual agent, it either belongs to the medium or to another. It cannot belong to himself, inasmuch as a spiritual agent is distinctively a *conscious*, *personal* agent, with a conscious, personal sense of its own distinctive personality, the same to-day, to-morrow, and forever; and this does not declare itself in the medium as the agent of the "rappings;" — that is, the personality of the medium does not identify itself with the power that produces the raps; because the latter stands out of the personality of the medium. If, therefore, the agent that produces the "raps" is a spiritual agent, it is a spiritual agent not belonging to the medium. But we have proved that it is a power that flows from the organism of the medium. If, therefore, it is a spiritual agent, it is some other conscious, personal identity. The medium, then, is possessed of a demon, or spirit, that moves tables and produces sounds, intelligently or *un*intelligently, *wisely* or *absurdly*, according to its character, or according to the bias, prejudice, predilection and will, of the medium. It follows, therefore, if this be admitted, that the absurdity is assumed, that a spirit once freed from the flesh is subjected to the government and control of the bias, prejudice, predilection and will, of an agent in the flesh.

390. But it may be asked if, after all, there is not some reason for this "*notion*," since there is a power that assumes personality in the medium, which personality is not the *medium's* personality? It must be confessed that

this seems less like an absurd notion than at first appeared, and demands attention. The question, then, throws itself into this form: either,

First, There is another identity within the medium, which takes possession of the latter under certain circumstances, and does not belong to the medium; or,

Second, There is another part of the medium, that, under peculiar conditions, may be made to act *like a second personality*, but has none invariably of its own.

391. In either case, the personality, whether real or fictitious, must act independent of the *medium's real personality;* namely, independent of his consciousness, reason and will. We shall, therefore, demand, first, if there is any class of phenomena which demonstrates that a fictitious personality may, under peculiar circumstances, be assumed and represented on the part of the brain, independent of the invariable, conscious personality, reason and will of the individual.

FICTITIOUS IDENTITY INDUCED IN THE BRAIN.

392. It must be admitted that every function of the mind has a material organ in the brain upon which to act as a centre, and from which to radiate a specific influence on the nervous system. In order to this, each organ must have a specific adaptiveness to the particular function it is to fulfil, so that the action of that organ is a *representation* of an action of the function of the mind to which the former has been adapted. Thus it is found, according to the discoveries of Gall, that an organ exists in the brain which the religious tendency of the mind may put in action to represent itself through the bodily frame. The religious *mind* has a religious *organ*.

393. Now, the excitement of the *organ*, whether under the influence of the *mind*, or under the irritation of a lesion, or a specific drug, or the touch of a mesmerizer's fingers, will cause the *development of its function*. The result is that of an *automatic action* of the other parts of

the nervous system and certain muscles. Then the individual parts in motion represent one in profound worship or religious contemplation. No cautious thinker would say of this, that it is the worship of God "in *spirit* and in *truth*."

394. Religious insanity is the abnormal irritation of this organ. The matter of the organ, in this case, is made to act, not by the *mind* or *spirit* of the man, but by specific derangement of the *organism*.

So, there is in some instances a diseased action induced upon the organ adapted to the mind's sense of *personality*, and in one form of this derangement will represent itself God, in another (according to specific influences throughout) will represent the personality of Christ, in another that of a monkey, and so on, to a toad, a shilling bit, a stone, yea, a — *nothing*, according to the accompanying conditions. The same thing takes place in sleep, in trance, somnambulism, and clairvoyance. In every instance, however, it takes place aside from or independent of the *mind's self-sense* of personal identity.

395. Professor Gregory, in speaking of such a case, says: "He often loses in magnetic sleep his sense of identity, so that he cannot tell his name, or gives himself another, frequently that of the operator, while yet he will speak sensibly and accurately on all other points."* The professor also mentions another case, that of a clairvoyant, who, in this state, described a locality in Caffraria. While describing himself as flying through the air, he "all at once began to appear uneasy and alarmed, and told me," says the professor, that "he had fallen into the water, and would be drowned if I did not help him. I commanded him to get out of the water; and, after much actual exertion and alarm, he said he had got to the brink. He then said he had fallen into a river in Caffraria, at the place where a friend of his was born. But what seemed very remarkable was, that he spoke of the river, the fields, farmhouses, people, animals, and woods, as if perfectly familiar

* Letters on Animal Magnetism, p. 82.

to him, *and told me he had spent many years as a boy in that country; whereas, he has never been out of Scotland.* Moreover, *he insisted he was not asleep*, but wide awake, and, although his eyes were closed, said they were open, and complained that I was making a fool of him when I said he was asleep. He was somewhat puzzled to explain how I, whom he knew to be in Edinburgh, could be conversing with him in Caffraria, as he declared he was; and he was still more puzzled when I asked him how he had gone to that country; for he had admitted he had never been on board a ship. But still he maintained that he *was in Caffraria*, and *had long lived there*, and that he knew every man and every animal at the farm he described. It was evident that he had heard of Caffraria from his friend." *

Now, no one will contend that this state of the young man belonged to the personal, conscious *self*, the *identical me* of the man. The action of *that* had been suspended by the suspension of the normal *consciousness*, the *reason* and the *will*. The remaining action, therefore, was that of the brain-centres under the influence of impressions.

396. The countless lectures on psychology throughout this country for the last ten years have given innumerable examples of the susceptibility, on the part of the brain, to take on any sense of personal identity that may be imposed upon it; and who does not know that these results are directly at variance with the sense of personal identity belonging to the real self, the genuine me, the *responsible* I myself of every man?

And is it not this latter that distinguishes man from the mere animal? Is it not a conscious, personal identity — a consciously determining and directing power of *will* and *reason* — whose sense of self-hood is the same to-day, to-morrow, and forever? And is it not a prerogative of this to control the brain? But when the conditions of this *rational* control are *suspended* (or another excitant invades the material dominions and stirs up fictitious personalities

* Letters on Animal Magnetism, p. 323.

and ghostly visions), is all this to be attributed only to the spirits of another world?

When the rightful dominion of the brain is wrested from the reason and the will (which, as Schiller says, is but reason's eternal law), what fantastic visions, what mimicry, what assumption of vagaries! yea, even the personality of the infinite God may be assumed, or that of a worm!

397. And here let us meet at once the most fatal fallacy of those who reason for the spiritual origin of the modern phenomena, as it can best be met at this point. It is said by the advocates of the spiritual theory, that, as these manifestations declare *themselves* to be spiritual, or to have their origin from another world, we are bound to accept of their own declaration. There would be more show of reason in this, if there were no such facts existing as we have just presented with regard to the fictitious personalities which are often known to be assumed in the brain, independent of the mind's own personality.

398. Now, does it require a foreign spirit to take possession of the brain of a man, in order to the development of another personality in that individual; the appearance of a second personality differing from that which belongs to the man? No assumption could be more manifestly false; and most strangely blinded must be that mind that does not see its falsity. The same source lies in the medium for fictitious personalities and false identities and unreal beings, as in the insane, the dreamer, the somnambule, the clairvoyant. One and the same law governs the brain of all. You might as well, then, require the reason to accept of the vagaries of the insane, as to require it to accept of the contradictions of the "rappings."

399. The phenomena of fictitious personalities, or ideal identities in the nervously deranged, have produced singular results upon the beliefs of men in all ages. Some of the cases presented by the old European writers are so excellent in their illustration of the law of specific influences tending to develop this species of phenomena, that we feel bound to notice some of them. Before we proceed to these

interesting details, however, we will once more refer to the work of Mr. Ballou, with regard to another important concession.

400. Having shown that the bias, prejudice and predilections of some mediums do govern and control the "raps," &c., he, as a *second* step, remarks that "in other cases there has been an *overruling psychological influence exerted by some powerful mind or minds present in the room with the medium.* In such cases," he continues, "this powerful influence, *with* or *without* the *consciousness* of the *medium*, has *elicited answers just such as had been wished or willed by the managing mind.* And these answers have alternately contradicted each other in the plainest manner during the same half-hour's demonstration. In one instance, a strong-willed man resolved to reverse certain disagreeable predictions, frequently repeated through two *tipping* media who often sat in conjunction. The result was, he could overrule one of them, sitting *alone*, and get the responses to suit himself. But both of them *together* overmatched his psychological powers. I might," he continues, "give names, places, dates, and details in this connection."

"There can be no reasonable doubt," he continues, "of the facts just stated. It may be set down as *certain*, that there are cases wherein some of the important demonstrations are *caused*, or *greatly affected, by* UN-*departed spirits.* How far influences of this sort extend and characterize spirit manifestations, remains to be ascertained. *We can positively identify them in many cases.* In some they are known to the parties concerned, and acknowledged to have been consciously and intentionally exerted. In others they may be justly suspected, where no *consciousness of them is felt by the medium, or by any dominant mind.*"

401. The same facts here conceded we have observed from the commencement of our investigation of these phenomena, and it has been the palpable manner in which many of them have presented themselves to thinking and unprejudiced observers, that has led so many to the conclusion

that the whole is the result of some "new kind of mesmerism," or pathetism. But while this influence of surrounding persons upon the character of some of the responses has been too palpable and evident to be denied, other phenomena of an analogous character have been witnessed, where no connection could be traced to any mortal present.

The latter, then, are left in the analysis as apparent, residual phenomena, which we shall treat in their place. The residual phenomena embrace that class which seem entirely disconnected with the mortal psychological phenomena referred to by Mr. Ballou in his second class, and which we are now treating.

402. There is no part of the phenomena of the manifestations which seem to indicate so much superhuman or supermundane agency, as those we find to be residual. The subtlety of their causes, and their deeply mysterious character, seem to bid defiance to the penetrating search of the most sagacious. That we have succeeded in laying hold of their philosophy cannot be judged hastily. It has required long and patient research, rigorous analysis, and a careful and discriminating comparison and classification, to arrive at our conclusions. It would, therefore, be impossible to give the whole process we have gone through. We can barely give short-hand facts, and present our reasoning in the most compressed logical form. If any fault is found with this, let it be remembered that it is with our necessity, not with our choice.

Mr. Ballou's facts and observations we have quoted are important, and as concessions they are invaluable to the truth-seeker. Honor to him for his discrimination and honesty in this matter. Let us, in the next chapter, observe their import and the deductions that must inevitably be drawn from them when placed in juxtaposition with others we have collected.

It would be well for the reader to review the points we have gone over thus far, as each one is as the link of a chain, having its relative importance to the whole.

CHAPTER III.

Three important points in Mr. Ballou's concessions — Necessary conditions material throughout — Deductions — Susceptibility of the brain of the medium — Four classes of proofs — Susceptibility, to what — Passiveness, to what? — All agreed as to necessary conditions — Suspension of will and the action of reason — Consequence — Observation — Additional concession — Manifestations — Command of the power in the earlier stage — Action of the brain-centres without consciousness — Odylic force without consciousness — Limit of spiritual power — Influence of "willing" and "wishing," in producing certain sounds — Spiritual phenomena lie within the consciousness — The brain's action automatic — Facts given — Subject to external influences — Cerebral and spinal automata — Testimony of physiologists — Carpenter's — Laycock's — Wilkinson's — Deductions.

403. THREE important points are brought prominently to view in the facts given us by Mr. Ballou.

First, An overruling psychological influence, in some cases from persons present with the medium, which modifies and controls the "demonstrations."

Second, That this takes place with or without the consciousness of the medium.

Third, That, in a case of two mediums, who were together, or in close rapport, the demonstrations could not be controlled by a third person; but when they were separated, the demonstrations from one *could* be controlled by *another person.*

404. Let us look at each of these, in turn, and analyze closely. Notice, first, that in order for the demonstrations, namely, the movement of a table, the raps and the involuntary movement of the medium's muscles, to be governed by another person, so as to indicate intelligence, certain conditions are necessary to be fulfilled.

(*a*) The *operator's cerebrum* must be *active* under the influence of the mind's purpose. (*b*) This active state of the operator's brain must be exactly propagated to the *medium's* brain. (*c*) The medium's brain or cerebrum must be *susceptible*, or in a condition to receive the propagated influence. (*d*) There must be some sort of medium or conductor, through which this influence from the brain of the one will be propagated to the brain of the other. (*e*) This influence received by the medium's cerebrum, must perfectly represent itself there (as the face of a man is perfectly represented on the daguerreotype plate, or as a thing is imaged on the retina). (*f*) This must be an action of the medium's cerebrum, of a specific character. (*g*) This specific action of the medium's cerebrum must give a controlling influence to the agent that we have demonstrated to have emanation from the human organism, under peculiar conditions. (*h*) Or the medium's organism must be in the condition to act an involuntary pantomime, and thus represent the action in the brain. Thus, the "raps" or involuntary movements of the medium will represent the "wish" or "will" of the operator.

405. Deductions.

First, It follows, therefore, that all the *necessary* conditions, and the whole process from the movement of the operator's brain, in a specific manner, to the movement of the table, or the raps, or the involuntary movement of the medium's muscles (representing the cerebral action of the operator), are purely physical, and, therefore, not spiritual.

Second, It therefore follows, that among all the *necessary* conditions, that of a *conscious knowledge of the process is totally excluded.* Hence, according to the observations of Mr. Ballou's second point, the process may take place with or *without* the consciousness of the medium.

Third, The consciousness of the medium is, therefore, a mere *incidental circumstance;* whereas, the *un*conscious action of the brain is the general rule, the almost constant attendant.

Fourth, It therefore follows, as an inevitable result, that

the specific action of one person's brain, may be unconsciously propagated to another's brain, and there be exactly represented, in a *second cerebral action.* This cerebral action may propagate itself to the automatic centres in the spinal axis, and thus exactly represent itself in the involuntary play of the muscles, or (if the person is a "rapper") play upon the agent that emanates from the organism that produces the raps or moves tables, and there represent itself in automatic play as on the muscles. This is no fancy sketch. We challenge its refutation as a logical deduction.*

406. Let us notice, now, the fact of the susceptibility on the part of the brain of the medium, — susceptibility to the influence emanating from other persons. If we take this as a *logical* fact, drawn from the absolute conditions necessary to the *supposed* spiritual source of the phenomena, its truth cannot be denied by those who advocate that theory; — for, (1.) It would be a *solecism* to talk of a *medium* for an agent, or influence, when the medium is not susceptible to its propagating tendency. It is *not* a *medium* unless it is *susceptible,* — unless it is susceptible to that for which it acts as a medium. It must, in some way, *yield* to the influence. (2.) Again, the fact of the susceptibility of the "medium" is everywhere implied in the literature of the spiritualist. No careful reader can be ignorant of this. (3.) Still further, it is plainly and unequivocally declared, as a *necessary* condition, and "of the highest importance." The Cincinnati † and Philadelphia works, in favor of the spiritual theory, are explicit on this point. And one who is, perhaps, among the most thoroughly "posted," and is himself a believer and advocate of the spiritual origin of the phenomena, has thus expressed himself: ‡

"*Mediums are more susceptible than others,* and hence they must be more or less *influenced* by the *mortals*

* In future chapters these deductions will be made more clear to the understanding of the general reader by illustrative facts.

† See Mr. Cogshall's work on the Cincinnati phenomena, p. 26.

‡ See "Spirit World," for December 13, 1851.

with whom they associate. *This condition is of the highest importance.* 'Evil communications corrupt good manners.'"

(4.) And, more than all, the grand condition required of a person, in order to be what is termed a "reliable medium," renders it absolutely impossible for the person, who comes under it, to be otherwise than *susceptible.*

Susceptible to what? It is answered, — "to the influence of spirits." This is not demonstrable. It is, merely, hypothetical, and has very *questionable* evidence to sustain it at best. It will be remembered, that we have presented testimony from the spiritual side, showing that the person, in order to become a "medium" for these phenomena, must be *passive* to the agency that influences him, — that the *reason* and the *will* must exert *no* controlling influence over his cerebral organization. And we have also shown, that the same condition is observed, in producing mesmeric or pathematic phenomena.

407. In the latter, it is known, that just in proportion to the passive, or *non*-controlling condition of the *reason* and the *will*, is the unconscious and involuntary character of the phenomena. From this it follows, that, so far as the *brain* can be made to *act independent* of the *mind* of the subject, so far that mind will be *unconscious* of the brain's action. Those "media," then, who become the most independent, — that is, whose cerebral organs are excited most perfectly, *without* the controlling power of their *own minds*, — will be the least conscious of the real relation which they sustain to the phenomena.

408. This deduction is supported by the facts in the case. We have known persons, on first becoming subjects of the "intelligent" phenomena of the "raps," to exercise a conscious control, as to the character or manner of phenomenal developments; but, on becoming more deeply inducted, the brain became subject, in specific ways, to external influences, *entirely independent* of the "*desire*" or "*wish*" or "*will*" of the medium. Then, all seemed so foreign from the real personality of the individual, as to induce him to believe himself subject to the influence of

heavenly visitants. The same thing has been observed by Mr. Ballou.* "It is a remarkable fact," says he, "that some mediums, who, during the first few days or weeks of their mediumship, knew themselves to have considerable power over the manifestations, have gradually become clear and *passive*, and found themselves, at last, utterly unable to affect the responses and communications made through them. I have in my mind a worthy friend, of unquestionable veracity, who stated to me that this was the case with him. For several weeks after he found himself a medium, he could get very much such answers to questions as he pleased. During that stage of his mediumship he felt quite confident the whole thing was but a new species of 'mesmerism.' But after a while he began to fail of controlling the agency, and at length found it operating entirely independent of his most determined '*wishings* and *willings*.'"

409. Hence it is concluded, by even intelligent persons, and some of the members of the learned professions, that the agent that takes up the operation from this point is a spiritual power, emanating from departed spirits. Mr. Ballou concludes that this, or somewhere here, is the limit of the influence of *un*departed spirits or spirits in the flesh, and consequently the point at which we begin to have the phenomena of the agency of purely spiritual beings. This hypothesis presupposes that there is no power inherent *in* man, adequate to the production of the phenomena lying out of his consciousness; but this is contradicted by *facts*.

410. The power is allowed (as we have already seen) to lie *within* his consciousness,—*within* the influence of the "wishing" and the "willing" energy. The "wishing" and the "willing" are within the consciousness. But it is *not* the "*wishing*" and the "*willing*" that in *any* case produce the phenomena *directly*. The "wishing" and the "willing" cannot take place in the brain without, at the same instant, effecting a change of the mat-

* See "Spirit Manifestations," page 61.

ter of the brain; and it is by a *change* of *matter* that the odylic agent (as in the case with electricity) is affected,—*eliminated.* Now, whether this *change* of matter take place in consequence of an action of the "will" or a "wish," or a conscious *emotion*, nothing but the will or wish, or conscious emotion, will be *known to the mind;* whereas, the *change* of *matter* will be *unconscious* or not cognized by the mind, and the consequent emanation of the physical agent will therefore be unconsciously affected, unless it interfere with the sensorium. But avoiding this, there will be no *conscious knowledge* of the physical emanation.

411. This fact is clearly exhibited in cases where the medium's characteristic bad orthography is characterized in the "raps." Here, there is, however, *no* wish, *no* desire, *no* will for such a *result. There* lies the habit of action in the brain,—the tendency of the organ of language to act in a particular manner, *when excited.* Certain words are always unconsciously spelled wrongly, whether the "medium" writes, or spells the words vocally in the normal or usual state, or whether she is acting as a "*medium.*" In the latter capacity she *does not think* of the words that are to be "rapped" out, nor of the letters that are to be thrown together to compose the words, and yet *her* orthography comes out true to the *habit* of her orthographic organ. Otherwise, why should the "raps" come on precisely those letters she would use in a word if writing to a friend?

The "raps" purported in one instance to come from John Q. Adams. In charging the circle and all present with the duty of faith, it was rapped out with considerable emphasis, "You must '*beleve,*' you must not '*dout.*'" Other words were also spelled incorrectly, according to her usual habit. This unconscious action of the organ according to its every-day habit, was, therefore, a simple fulfilment of its common tendency, and was "unwilled," "undesired," as to this particular method. For she did not *will* to spell *incorrectly*, and certainly did not desire it, even if she had the control of the agent that produced

the "raps." But over this she had no control. Everything was believed to be the work of spirits, and the bad orthography was passed over by the circle without observation, or was attributed to the very imperfect method of making use of the letters of the alphabet.

412. Now, in order to see at once how the brain may be made to play its part automatically without the reason, desire, will or knowledge of the mind, let us consider a few facts.

First, The every-day, matter-of-fact character of this cerebral automatic action. We have already seen its wonderful development in the case of the young woman, related by Coleridge. With her the unconscious impressions made upon her brain in childhood, were unconsciously developed in after years by an inflammatory irritation.

The same automatic law is exhibited when a person finds himself unconsciously whistling or humming snatches of a tune that he had heard before, somewhere, but cannot recall to mind. It is also seen in the boy, who, while watching his mother cut a piece of tough material with her scissors, unconsciously imitates the movements; while the instrument is opening and shutting, laboriously, see his jaws open and shut in the same manner. His *jaws* are also a pair of scissors and his *tongue* a piece of *cloth*. Here is the automatic action of imitation.

It is seen in the gentleman, who, while whetting his razor, unconsciously imitates his wife paring quinces by his side. This takes place simply from turning his *attention* to *her*. He cuts his hand, spoils his razor-strap, and dulls his razor.

The relation of a few such cases in the presence of a company, will recall to the mind of every one present numerous other cases. A bell-man in a neighboring town informed me that frequently, when he rang for fire, the neighboring lads would hover around to watch his labors, and he has always been amused to see their corresponding motions, without the least consciousness of what they were doing.

A gentleman informs us that he has often found himself

when walking, unconsciously imitating different persons in their gait, especially his father and certain particular friends. A highly intelligent printer, also, informed us, not long since, that he had often found himself solving a problem, or planning some scheme entirely foreign from his labor, while his eyes had unconsciously reverted to the copy on the case, and his hand had picked up the type from the right boxes and placed them in the "stick." Another printer remarked that he had performed the same thing, and after his stick had become full, emptied it, and, on coming to himself, had not the least remembrance of having composed several paragraphs. The same phenomenon is observed in the medium. Says Supernal Theology, page 12, "The manifestation is as often made when the *mind* of the medium is occupied by other and engrossing subjects, as when directed to the responses;" and it has been argued from this that the phenomena must, therefore, result from the influence of spirits. The evidence, however, falls on the other side.

Now, before the printer is able to compose or set up his type expeditiously, he must be initiated. The printer, like a writing medium, must be inducted. Before this, the hand cannot move into the right boxes, and pick up the letters in the right way, and place them in the stick correctly, while the mind is attending to the copy, and especially while it is engaged in something foreign. After this induction has thoroughly taken place, the mind itself can be employed otherwise.

413. Thus it may be illustrated: The overseer of an establishment is to the persons employed what the mind is to the functions of the brain. The overseer is the responsible agent, and instructs or impresses upon the hands what is to be done, and, when he finds he has accomplished this, he can attend to planning in other matters. So each hand in the establishment is like an organ of the brain. Hence, if they have a weak mind to superintend and instruct them, they, like the hands in a mechanic shop, under similar circumstances, do things by halves, or run wild with follies, as happened with the gentleman whose mind paid more

attention to the wife and her quince-paring than to the razor-stropping. The function of imitation took up the play upon the razor.

Some can never be inducted into a printer's trade, because they can never learn to follow the copy, and think of something else aside from the letters in the boxes; and others, for the reason that they can compose only what they happen to have their mind upon. *For the same reasons, some persons can never become "mediums."*

414. Not only the printer's trade, but all the mechanical arts, rest upon the same law of our nature. When we named this abstractly to an intelligent gentleman, the other day, without giving any examples of its operation, he queried, and demanded a palpable example to show, as we had stated, that it is a law of common every-day life. He sat *rocking* in a chair. Knowing that he was not conscious of what he was doing, and that this was a most palpable example, we remarked that he *had* such an example, and was giving it himself, and asked him what he was doing. He looked surprised, and wondered what we alluded to, stopped rocking an instant, looked down, and thought deeply. Failing to hit upon the palpable example, he looked up, and commenced rocking again. Again we alluded to the example; but he could not perceive that he was doing something beside his *thinking*, and we were obliged to tell him at last. It was too good an example to be lost upon his mind.* Other cases might be given here; but these are sufficient. We shall refer to others, hereafter, of a more singular character.

415. Thus the actions of human beings divide themselves into two classes; first, those that belong to the conscious, rational, responsible nature, exhibiting reason and will, and an unchanging sense of personal identity; second, into those that are developed without the rational nature,—without its consciousness, its reason, its will,—and are automatic, consequently entirely irresponsible.

* There are those whose theories blind their reason to the important lesson which even such palpable facts teach, and see no philosophy except in a befogging mysticism.

The *first* class declare the superiority of man, and his alliance with the Divinity; the second his alliance with the world of instinctive animal life. For the acts of the latter there is no responsibility without the sanction of the former. The idiot is not responsible for his acts, nor the man who has lost the exercise of his reason. So, also, the somnambulist is not responsible, neither is the "medium," for his acts and communications.

416. Now, it is not to be questioned that, if the phenomena of the "medium" are attributable to the powers of his own organism, they must be to the second class of powers. Indeed, we have already demonstrated that the phenomenon of false orthography has its source in the irrational or automatic functions. This demonstrates the automatic action of the organ of language; and if there is an automatic play of one cerebral organ which exhibits itself in the phenomena of the movement of objects and in the production of sounds in a specific manner, who shall set the limits to the like automatic play of every other cerebral organ?

417. That the cerebral organs are susceptible of automatic action without involving the consciousness of a person, we have already given facts to prove, and have shown that it is not an occasional circumstance of life, but a law of human nature, a phenomenon of every-day life.

418. It is necessary, in order to understand the philosophy of this subject still further, that we look at the conditions necessary for the development of these phenomena, especially the influences which produce them. Let us, however, look at a second class of facts, — those mentioned by physiologists, which show the automatic play of the cerebral organs, as well, also, as the automatic action of the spinal system.

419. We can refer to no higher authority, on this subject, than to Carpenter, in his celebrated work on the "Principles of Human Physiology." "Automatic action may be excited in man," says he, "when the *cerebrum* is in a state of functional inactivity, as in sleep or coma [mesmeric conditions], or when the power is concentrated upon

itself, as in *profound thought*, such as cannot be called forth when the cerebrum is in active operation and in complete connection with the automatic centres in the spine." Again he says, "In man, ideas with which the feelings of pleasure or pain are associated, constitute emotions, and these, if strongly excited, may act downward upon the muscles, through the medium of the automatic apparatus, quite *independently of the will*, and *even in opposition to it; thus constituting a sort of* REFLEX ACTION OF THE CEREBRAL GANGLIA."*

Carpenter also mentions the two ways by which the actions of the brain influence the bodily system. "This action," he says, "is of two kinds; the one, direct, irrational, and involuntary." This is the automatic action we have already illustrated with several cases. "The other indirect, rational, and voluntary." And this last is the action wherein every man is conscious. The other is "the result of the emotions following closely upon the sensation which excited it, and, consequently," he remarks, "belongs to the consensual (or automatic) group. *It is excited without any consciousness of the purpose to be answered by it;* and the *power of the will* is only excited (when excited at all) to direct or to restrain it."

This has happened, in some few instances, among the cases we have to relate in this work. "The spinal cord," however, "constitutes a distinct centre, or, rather, a collection of centres, of nervous influence," and it has become a settled point that these centres act independent of the will.†

420. Laycock observed that in the reflex, or automatic action, in man, arising from *abnormal* conditions, and even in some normal conditions of the nervous system, the convolutions of the cerebrum, or principal organs of the brain, may be more or less engaged in the production of the phenomena. He gives cases where this does take place. Hence he concludes that "although the brain is

* See work above cited, chapter on Nervous System, particularly §§ 348, 328, 336, 337, 363–373, 374–387, 422–460, 457–470.

† See, also, Dunglenson's Human Physiology, vol. i., pp. 98, 99.

the organ of consciousness," it is also "subject to the law of reflex [or automatic] action. Thus he shows that "in this respect the brain does not differ from other ganglia of the nervous system."*

Essentially the same observations were made by Sir Charles Bell. The student on this subject will find a field of riches in that masterly work, "The Anatomy and Physiology of Expression." We have no room for any of his facts here.

421. Dr. Wilkinson† presents the same view. We cannot forbear quoting the following from his chapter on the brain: "We have found," says he, "that it [the brain] consists, first, of an automatic apparatus, the spinal brain, by which contacts are apprehended, and motions executed, without the intervention of our consciousness; secondly, of an animal brain, which is to all intents and purposes animal, or imagines, desires, lusts, contrives, plans and acts, from animal motives, though very imperfectly, from defect of instinct, which is the limiting perfection of the beasts; and, thirdly, of a rational and voluntary function, playing in its revolving cortex, and evidencing the presence of an invisible mind, whose *action* reveals the human brain. Thus we have found that the brain *per se* is not human, but perpetually humanized; and that in its openness to that which is next above it, and its docility to the spirit, lies its grand endowment. In thus proceeding from below upward, we have been separating parts whose perfection lies in their harmonious union. We must now make amends by declaring that the influence of reason, permeating the animal brain, gives it powers superëminent over instinct; and as man domesticates the animals, or chooses those which suit his purposes and abolishes the rest, so does reason govern the modes of the brain, feeds upon its tranquil emotions, and compresses those which are fierce, governs its imaginations, and, in a word, civilizes the savage countries of the original head."‡

* Dunglenson's Human Physiology, vol. i., pp. 99, 100. Also British and Foreign Med. Rev., January, 1845.

† J. J. G. Wilkinson, member of the Royal College of Surgeons, England See his Human Body and its Connections, &c.

‡ Ibid., p. 40.

Dr. Wilkinson, in seeking for the use of the brain to the mind, asks, "What is the use of the spinal cord to the senses and the brain?" The answer to this "will give us," he says, "a similitude of the answer to the previous question. Its use is to carry the general cerebral principles into an automatic or mechanical sphere, and there to set them up in unconscious operation. Thus, the spinal cord makes motions which look as though they proceeded from emotions, when yet there is nothing felt."* So the office of the cerebrum is to represent the *action* of the mind, or human spirit; and in this it is as mechanical in its action as the spinal ganglia. Thus the organs of the brain make motions which appear to be those of thought, when yet they do not think; and these motions may not only be excited by the *mind*, but by any specific stimulus, as those of drugs, alcoholic drinks, the odylic agent, or mesmerism. The brain is, therefore, to the mind, or human spirit, what the spinal marrow is to the brain. Neither of them, in themselves, have spiritual power, but are the mechanical instruments — the material machinery — adapted to the execution of definite offices. It is passive to impressions, and reflects them back to the source from whence they are derived, and acts as the medium through which the material world communicates its facts and phenomena to the intelligent mind. And as these affect the brain, so the mind takes cognizance of them, and deduces the higher principles of nature.

DEDUCTIONS.

422. *First*, It is evident, then, that the external world is constantly affecting the brain,— constantly producing impressions; and yet but comparatively few of these impressions pass to the mind, and are known through the consciousness. As Wilkinson says: "Many of our impressions are unconscious, nay, perhaps all through the longer part of their course, though travelling along the cerebral lines." We have already given numerous facts which

* Wilkinson's Human Body and its Connections, p. 38.

plainly evidence this; and we shall have occasion, by and by, to present another class of interesting facts to the same purpose.

Second, It is still further evident, from the facts we have advanced, that these unconscious impressions may, and, indeed, do, daily play back, as reflex actions of the brain, without involving the slightest action of the mind; except, it may be, in cognizing the ultimate results, as when the "medium," like any other spectator, witnesses the movement of the object, hears the sounds, or observes the movement of his own hand in its involuntary motion.

Third, It is precipitate, therefore, in view of such facts as these, to attribute to the influence of disembodied spirits that which so evidently lies within the sphere of the human organization, and human relations, and mundane agencies.

We are next to view the *abnormal* developments of the human cerebral powers. The phenomena under this head carry with them an interest in the explanation of the present mysteries that cannot fail to awaken universal attention.

CHAPTER IV.

ON DEDUCTIONS.

Interest and importance of this subject — Points brought forward — The action of the new agent — Its direction and influence from the psychological points in the brain — Connection of the deductions so far drawn from phenomena — Bird's-eye view.

It is well, here, to bring forward the points that we have thus far demonstrated by facts, in order to see what we have accomplished, and the prospects that still lie before us of additional demonstrations. For the facts we have so far given belong, in their classification, to numerous others. Indeed, they so obviously point to them, that the studious reader cannot have failed, before this, to have perceived the extended relation. There is no class of phenomena, perhaps, that carries with it so intense an interest as that we are here investigating.

The reader will, therefore, note carefully the import and relation of each of the following deductions, which we have drawn from all the principal facts of part first, and, up to the present, of part second. They offer a tolerable glimpse of the philosophy of the present mysterious phenomena. Will some one earnestly and honestly attempt their refutation?

First, That, under peculiar conditions of the human organism, a physical agent is evolved from it, which reacts upon external objects on the mere contact of the person thus conditioned, and even in some cases without contact, producing their movement, &c.

Second, That this agent has been observed, by some of

the first philosophers, to be different from the well-known characteristics of electricity and magnetism; and, therefore, that it cannot be either of them as they are generally known.

Third, That in its *own essential characteristics* (those wherein there is a manifest difference from the characteristics of other well-known agents), it declares itself *identical with the Odyle of Reichenbach.*

Fourth, That it is, therefore, identical with the agent that is put in action in the processes of "Animal Magnetism," or where one organization acts (sympathetically) upon another, or where any *external thing* reäcts or sympathetically affects the brain and nervous organization, and, therefore, that the same physical agent emanates from all bodies of matter.

Fifth, That it is hence the bond of sympathetic relation between all external nature and the organism (especially the *brain*) of man.

Sixth, That, therefore, this agent is put in operation, not only from the lower part of man's organism (by certain abnormal actions consequent upon peculiar conditions, as was witnessed by Arago in the case of Angelique Cottin, and in other cases we have mentioned); but also from the higher portions of the organization (as from that of the *brain*), by establishing the same essential conditions.

Seventh, That, when these essential conditions happen to be established merely in the lower part of the organism, then the movement of external things, and the sounds produced, will not indicate or represent an intelligent influence; but, when the proper conditions are also established in connection with the brain, *then the reaction of the agent upon external things will represent just those characteristics of the brain's action which are at the time thrown into unconscious development by cerebral disturbance.*

Eighth, That the brain may, under a peculiar condition, play *automatically*, *without a spiritual influence*, and in the above manner represent the characteristics of the parts of the cerebrum in action, as, for example, when

the medium's characteristic orthography is represented in the "raps."

Ninth, That, under these peculiar conditions, the "*bias, habit* and *predilections*" of the *brain* of the "*medium*" may *represent themselves in the external phenomena.* That, therefore, by the same law, the *impressions made upon the brain may represent themselves in the same way.*

Tenth, That "mediums" are "*more susceptible to impressions than others*," and, therefore, more *ready to be unconsciously influenced and impressed* in the cerebral organs by *surrounding persons.*

Eleventh, That, accordingly, many "mediums" have been known to be so *influenced by surrounding persons*, as to present (consciously and unconsciously to themselves) *in the phenomena of the "raps," "tips," &c., perfect representations of the notions entertained by the former.*

Twelfth, That the influence of the *will* of persons present, under peculiar conditions of the "medium" (generally in the earlier stage of the development of the medium's powers), has been known to manifest its characteristics in the "raps."

Thirteenth, That this is not by a *direct*, but by an *indirect* influence of the will, namely, by a *change* in the *condition* of the *brain* of a specific character, which the will effects.

Fourteenth, That, consequently, whether the specific change be effected, under the required conditions, by the will, or by an active bias of the mind or of the brain, or an awakened habit, or a "wish," or desire, or a notion, a "prejudice," or a predilection, or an unconscious *impression*, will make no difference except in the specific character of the influence, and the part or parts of the brain thrown into unconscious action.

Fifteenth, That, therefore, it is *the specific action of the brain, under peculiar conditions, that constitutes the immediate cause* of the *quasi* intelligence in the "raps," the "tippings," the "hand-movings," and the pantomimic representations of the medium.

Sixteenth, That, inasmuch as the brain may, under peculiar conditions, act independently of the wish and the will of the medium, and *even in opposition to the will*, it follows, that "*communications*" may be obtained in *direct opposition* to the *will* of the "medium," without the (supposed) influence of departed spirits.

Seventeenth, That, inasmuch as somnambulism and clairvoyance are but the action of the brain, independent of the will, the reason, the self-conscious personality, and depend, indeed, mostly upon a total suspension of personal spiritual action, and a *passive submission* to *predominant external influence;* and inasmuch as this is precisely analogous to the grand condition required in the person who becomes a medium, it follows, that essentially the same conditions of brain are established in all,— namely, a highly susceptible condition, on the part of the cerebrum, to every form of specific influence from without.

Eighteenth, That, inasmuch as the influence which immediately effects this peculiar condition (as in cases of experimental operation) is the same as that which establishes the relation between the subject's brain and the operator's; and inasmuch as this influence is proved to be purely physical,— namely, the propagation of physical changes,— it follows, inevitably, that there remains *not the slightest foundation* for *supposing* the *direct agency* of *spirits*, whether *in* the body or *out of* the body.

Nineteenth, That, inasmuch as the *individual, sovereign, conscious, personal me*, is the *highest* nature of *man*,— consequently the human spirit,— whose sense of selfhood is *inviolate*, it follows that that condition, in which the individual, sovereign, conscious, personal me is *suspended*, and the sense of selfhood is *violated*, and the *person* converted into an *automaton*, is *not* a *spiritual* condition, but, on the contrary, is a *suspension* of *spiritual* action, and a *cerebral submission* to *predominant material influences* and *sensuous forces*,— a *dis*annulling of the *law* of *self-sovereignty*.

Twentieth, That all revelation, therefore, that pretends to come from the spiritual world, only on condition of its

passage through an *automaton* medium, is *impossible;* and its pretension a *libel* upon the *name* of *spirit*, and a reproach upon the character of the *Infinite Wisdom.*

Twenty-first, That, inasmuch as the general cerebral condition of the "medium" of the present day, and that of the clairvoyant, and that of the insane, is analogous, if not, indeed, identical, the specific phenomena of each are very liable to be manifested in them all; and that the transition from the *particular* condition of one to that of another * is often exceedingly swift, and the more to be dreaded and avoided as it is unconscious.

But, in order to understand the subject of clairvoyance more clearly, let us study into its philosophy with greater attention than has yet been paid to it in this country. This we may not do, however, without a very careful analysis of its phenomena, and an observance of the laws of cerebral sympathetic action and relation. We have not sufficient room, however, to take a thorough view of this subject; for, as we have shown that it is not a *spiritual* action of the mind, but a material action of the brain (without, at times, even the most remote relation of personal mind), it will be demanded of us to show by what laws or principles of material action this takes place. To answer all reasonable questions on these points requires a separate work, which is forthcoming.

* Who has not observed the frequent clairvoyance of insane persons, and the often insanity of clairvoyants? Do not suppose that we mean to say that *all* clairvoyants are insane, any more than that all the insane are clairvoyants.

CHAPTER V.

ON THE ACTION OF THE BRAIN WITHOUT THE ACTION OF THE MIND.

Cases given — Somnambulism — Cerebral automatic action — Derangement — Deductions — Influence of drugs, &c. — Deductions.

423. We have already given numerous facts, which demonstrate the capabilities of the organs of the brain to act independently of the mind. We have shown, in the enumeration of phenomena, that this takes place on the suspension of those conditions of the brain upon which the controlling action of the mind depends; that, consequently, any local part of the brain, or, we may say, any *organ* of the mind, may be thrown into action at any time by a specific irritant, on condition that, at the time, the *mind* is not controlling its action; that, consequently, this action of the brain, or any local part of it, independently of the mind, will *not*, necessarily, be a *conscious* action; that, moreover, this independent action of any part of the brain will represent the characteristics usually exhibited when under the control of the mind; that the only characteristic feature that distinguishes the action of the brain under the controlling action of the mind, from the action of the brain *without* the controlling influence of the mind, is *consciousness of personal action*, — a *perfect sense of selfhood in it.* Thus, "I think,— I am *conscious* that I think; I write,— I *know* that I write;"— that is, the mind has the guidance and control, and is always conscious of her own acts.

424. But as the mind does not act without influencing

the brain, and certainly does not execute her purposes without throwing into action appropriate organs in the brain and nervous system, it follows, that the brain and nervous system are entirely *automatic* in their action. The action of the brain and nervous system, therefore, is *representative.*

425. Now, the action of the brain, &c., could not be representative of the mind's action unless it possessed within itself such a capacity. We know, from observation, that it *is* possessed of such a function. It cannot, therefore, be denied that the *brain* possesses within itself, as a material organization, the capacity or function of *representing mind.* But inasmuch as the true sense of selfhood and unalterable personality belongs only to the controlling action of the latter, it follows, that the action of the brain, without the controlling action of the mind, is destitute of the true sense of selfhood and unalterable personality.

426. This is precisely the fact, as we have seen, in all action of the brain excited under the suspended action or non-controlling condition of the personal mind, as witnessed in insanity, feverish delirium, mesmerism, pathetism, somnambulism, and all nervous epidemics where cerebral convolutions become disturbed.

427. Few are aware of the capacities of the brain; but it must be allowed by every one, on a moment's reflection, that those capacities must be almost infinitely varied, in order to serve the purposes of the mind. It must be capable of representing every minute shade of thought which the mind itself is capable of executing. It must be intensely susceptible to the slightest stimulant, in order to represent outwardly the action of the mind, and also inwardly *to* the mind the characteristics of the outward world.

428. And here let us notice carefully this double office of the brain. It must be seen that as it stands intermediately between the mind and the outer world, it is capable of representing in two directions. Frst, as we have already seen, it must be able to represent the action of the mind *to the outer world.* Second, it must be able to represent the action of the outer world *to the mind.*

429. The brain, therefore, is susceptible not only to the influence of the mind that occupies it, but to the world of influences that lie outside of it. It is evident, then, that without this *double* susceptibility of the brain, neither the mind could represent its actions to the outer world, nor the outer world represent its actions to the mind.

430. Now mark the inevitable deduction, the importance of which must instantly be seen. As the brain is capable of action without the action of the mind, and as its action represents idea, it follows that idea is represented to the outer world in the action of the brain, even when not excited by the action of the mind.

431. Again, as the brain is capable of representing the action of the outer world to the mind; and, to this end, is susceptible to the influences of the external world; it follows, that when these outward influences are propagated to the brain, without exciting the action of the mind, they are no less facts to the brain, though they are not consciously perceptible to the mind. And this action of the brain is none the less the representative of ideas.

432. Moreover, as the brain is capable of, and, indeed, has a tendency to, reflex action, when not under the control of the mind, and as reflex action of the brain is excited by external influences; it follows, from all we have shown, that external influences acting upon the brain, in the *passive state of the mind*, may be reflected back as *ideas*, or representations of ideas, *without the least cognizance* or *consciousness* of *the person's* mind.

433. From all which, it also follows that the psychological phenomena of mesmerism, pathetism, spontaneous somnambulism, clairvoyance, insanity, spiritual manifestations, &c. &c., *are not the phenomena* of *mind*, but of the *brain without* the *mind*.

434. We are aware that these deductions strike directly at the foundation of the "spiritual philosophy," not excepting the grand superstructure of the noble Swedenborg. We are bound, however, to utter them, let the results be what they may.

435. In order to develop before the reader's mind more

clearly the above deductions, we shall now present some of the numerous facts observed and recorded by philosophers and physiologists, where the characteristic functions of the brain have been developed during a suspension of the mind's action, or the action of the individual personal self. In the details of these facts will be seen, still further, what the brain can perform without the controlling action of the mind.

436. Dr. Elliotson, of England, whose observations on the abnormal phenomena of the brain have been extended over a very large field, for a considerable number of years, affords the student, in several of his works, ample stores of such facts. He relates* the case of a lady subject to spectral illusions, who would "not only talk in her sleep with great fluency, and repeat great portions of poetry, *especially when unwell*, but even quote verses for half an hour at a time, never failing to quote lines beginning with the final letter of the preceding." In this case we have the play of the following organs: Ideality, time, comparison and language, without the controlling influence of the self-conscious personality,— the *mind*. And in order for these to be developed in phenomenal display, their influence had to be propagated to the ganglia at the top of the spinal column; from these to the muscles of the tongue, jaws, throat, chest, and diaphragm.

437. Another case, related is that of an American lady, who had periods of preaching after the controlling action of her mind had been suspended in sleep. She not only preached, but performed regularly every part of the Presbyterian service, from the psalm to the blessing. She was at this time in ill health, and her parents being wealthy, and believing she might be benefited "from change of scene, as well as from medical skill, made a tour with her, of some length, and visited New York," and other cities. "We know individuals," says Dr. E., "who have heard her preach during the night, in steamboats. We have been told, by ear-witnesses, that her sermons, though they had the appearance of connected discourses, consisted chiefly of texts of Scripture, strung together."

* See his work on Human Physiology.

438. A similar case, given by Mr. Sunderland in one of his works, is that of a lady in Harrison Co., Ohio. This individual had a paroxysm of involuntary preaching every other Sunday, at her own residence. At these periods she would also pray, and perform other ceremonies. She would read a text of scripture without the Bible, and explain it in rather a sensible and eloquent manner. It would sometimes be extended to two and two and a half hours in length. "While the paroxysm is on," says the account, "she is wholly insensible to all surrounding objects, but readily refers to subjects discussed by her in previous discourses."

439. Another case is given of a young student, who frequently, and almost immediately, on falling asleep at night, arose and made remarkable declamations,—sometimes recited long speeches from Xenophon, with perfect correctness; although, when awake, he could not recall to memory more than a few lines. He was known one night to arise in this way, after falling to sleep, and write the theme he had to deliver the next day. "In the morning," says the account, "having overslept himself, he was vexed at not having time to prepare himself for his tutor; but great was his astonishment at finding on his table his stipulated composition, written with his own hand, folded and ready to be given in. The professor was surprised at finding it so well done, and still more so when the young student became embarrassed and unable to answer certain questions regarding it." His room-companion unfolded the mystery. The account also states that when he played at any game, during this state, he was always sure to win. At first the slightest touch would awaken him; this, however, gave place, after a time, to the opposite. At one time, in this condition, he announced that three persons, whom he named, were coming. Within an hour they arrived.

440. A very singular freak in one somnambulist, who, by the way, was a gentleman of rank, was to rise at night, regularly, after falling to sleep, disrobe himself of his linen, and, conveying it to the stable, bury it in the clean-

ings of the stalls. He would then return to his bed. At morn, on waking, and finding himself shirtless, he supposed himself to be either robbed, or the object of some sportive genius. After several repetitions of this, he set a servant to watch and catch the depredator. The servant saw him perform the automatic play upon himself; and, although the former stood near him on his passage out, and followed with a light, the gentleman took no notice of him till awakened, and thus brought to himself. A similar case to this was one where a gentleman, who, every night, for some time, lost a number of his fowls, and, having a good watch-dog, who, on these nights, gave no alarm, he concluded the thief was some member of his own house. He therefore set a faithful sentry, who caught the master himself as the rogue. He was seen to go among the fowls, take a number, twist their necks, and bury them. This was done during sleep. Another case is that of an individual who supposed himself to have been robbed of a heavy trunk, containing very valuable articles and a large sum of money. The trunk was large and heavy. It was afterwards found, however, stowed away in an obscure closet in the upper part of the house. This was repeated several times, when a watch was set, and the owner himself was found to be the tormentor.

Dr. Elliotson relates the case of a "French gentleman, who rose in his sleep, crossed the Seine, fought a duel, and killed his antagonist, without recollecting any of the circumstances when awake."

441. In these cases, we have the action of the brain, without the controlling influence of the mind; for, the conditions necessary to the action of the latter were suspended in that condition called *sleep*. It is necessary to keep in view the following grand fact, which the whole of this class of phenomena presents; namely, *that that condition of the brain, in which the conscious, personal, identical me is not free to control the action of the brain, is that condition wherein the brain may act without the mind;* and, being the representative organ of the mind, it may play its parts upon the stage, as if

it were indeed governed by the powers of the mind, when, in fact, it is acting entirely under the influence of a *physical irritant.*

And here, before advancing to notice some other cases, it may be well to dispose of a false notion which many are inclined to entertain with regard to this particular point.

442. It is supposed that whatever phenomena *represent* the powers of the mind, must have originated in the mind. If, by the latter expression, — "the mind," — is understood that of Deity, we have not the least objection to offer. For we hold this truth as self-evident, that the Deity has not only endowed the finite mind with the powers of thought and will and affection, but has also endowed that form of matter which composes the brain — the organs of the mind — with exactly those properties which enable it, under whatever irritant, to represent in its action precisely those characteristics which the mind itself possesses. Otherwise the mind could have, in this world, no adequate vehicle through which to communicate herself to the world, and none through which the world could communicate itself to the mind.

443. The mind is the consciously thinking, consciously willing, consciously loving, consciously responsible man. The brain and the body are its work-shop and its machinery. Every organ of the brain is a particular machine, which, when set in operation, throws out a definite class of representations, but is capable, by a relative action with others, of varying the results. In this it is perfectly analogous to the mind itself; but whether the machine is set in operation by the mind, or a glass of wine, or a cup of tea, or the irritation of a disease of the lungs or stomach, &c. &c., the only difference will be, that, when the *mind* produces the action of the cerebral machinery, and so of other parts, it is *conscious* of it; but if the other causes have set the machinery in motion, the mind is not conscious of the act and is not responsible. Thus, for instance, the machinery may so operate as to take the life of another. If this is done without the design or government of the mind, as in a state of somnambulism, dreaming, insanity, religious

ecstasy, who is responsible? who is the criminal? So a machine, that is made to operate by the power of man, may also be operated by wind-power, horse-power, steam-power, or water-power.

Thus we have seen that sleep is that condition, namely, the *non-controlling* state of the conscious self, — the personal, responsible mind — the me, *in* which the brain becomes subject to other irritants, and *under* which it performs its representative, *automatic* functions, *as if* the mind itself had the guidance; when, in fact, the conditions of the brain are such as to render it absolutely impossible for the mind to be the master or the originator of the cerebral motions, and consequently of the ideal representation and outward performances of the body. And yet we witness the fact of cerebral perceptions and expressions to a most wonderful degree of perfection.

It is important to add here one other case, — it is that of a "medium," in whose presence there have been some truly astounding phenomena. This person is a servant-maid, and is subject, after falling asleep at night, to arise and perform various occupations. On one occasion she arose in this way, the night before regular washing-day, and performed nearly the whole work before awaking. In this case the mind had made the impression upon the brain, which was afterwards executed entirely by the latter after the mind's action had become suspended in that condition called sleep. There was, therefore, an intelligent action in this case, without the immediate controlling influence of the mind or spirit. For, had the mind been controlling or dictating the action at the time, the person would certainly have been conscious of it; for the mind, which is the personal self, or *me*, is always conscious of its own acts. The same argument applies in all the other cases we have given.

Now it is the same unconscious action of the brain of this "medium" that manifests itself in the "raps" and in the table-movings, where there is, in these phenomena, a representation of intelligence. As these representations are, however, of no very high order and out of place here,

we shall pay no particular attention to them at present, but proceed to consider the more wonderful facts of the automatic play of the brain in other cases. We may, however, state, that on one occasion, when we were present, and she was in a nervous paroxysm (supposed by those present who were believers in the spiritual origin of the phenomena to be attributable alone to demoniacal influence), she, while lying on the floor in a darkened room, delivered quite a somnambulic lecture. This was said, by the spiritualists present, to be by the celestial spirits talking through her. We have presented cases, however, where as great wonders were developed in the automatic cerebral play of a somnambule, without the least suspicion of spiritual influence. (See §§ 436—439.) There was much nonsense, as well as sense, uttered * by this "medium."

444. It cannot be too deeply impressed upon the mind of the student of this class of human phenomena, that the suspension of the mind's action leaves the brain open to the play of specific, material irritants. In the case of those who become somnambulic on falling asleep, or in the case of dreaming even, local portions of the brain may be instantly beset with any irritant that may arise from the derangement of the nutritive processes, or of the circulation.

A person in a perfectly normal sleep will never be disturbed with dreams or visions — will never be somnambulic. There is probably no substance in existence so easily irritated, or thrown into action, as the brain. And this susceptibility is increased an infinite fold, by the actions of disease, or by an abnormal suspension of the mind's control.

In order to give some adequate idea of this fact, and at the same time show what strange antics the brain can play without the least controlling influence of the mind, we shall now offer the reader some curious phenomena resulting from the action of drugs on the organism.

* Is it not astonishing that so many sensible persons should be so strangely led astray as to attribute the confused play of a person's brain to the agency of celestial beings? Yet the same phenomena occurring in a "medium," if witnessed in a lunatic at the Retreat, would be rightly attributed by the same "believers" to a disease of the brain.

CHAPTER VI.

Influence of drugs, and other substances, upon the nervous system — How this influence is produced — Change of molecular condition — The action of every substance specific under like conditions of the organism — Many substances exert peculiar influences upon the cerebrum — Nitrous oxide develops different effects in different individuals — Its effects in developing the predominant automatic centres of the brain — Visions of spirits — Spectral imaginings — Representations of joy, grief, woe, &c. &c., — Observations of Newnham on the effects of belladonna — Visions of beauty — Effects of other narcotics — A drunkard becomes a writing "medium" — A medium only when drunk — Loss of power when sober — A contrary case — "Rapping medium" loses power under the influence of an appropriate nervine — Another vision of spirits — Spirits fled in high dudgeon through a powerful cathartic — What do these facts demonstrate?

WHAT are the effects of drugs, and other substances, upon the brain, is an important and a very interesting question, and demands much attention.

But the reader need not fear a dry treatise on medicine here; we have no room, if we had the disposition for it. It is well, however, for the general reader to understand a few important points with regard to the influence of drugs, and other substances, upon the organism, in order to appreciate more fully the singular facts which follow.

445. It is well known to every one, that very soon after certain substances are taken into the system, there follows, as a consequence, a very marked change in the whole appearance and demeanor of the patient. He trembles, perhaps entirely loses strength, then his senses fail him,— he becomes like one dead. He slightly breathes, perhaps, and this, together with an almost imperceptible pulse, is all

that can be perceived of life. Now, why this change; or, indeed, any other that the substance taken may have produced?

The simple, common-sense answer is plainly and concisely this: The substance taken into the system has altered the usual condition of the matter of the animal organization, and has produced a specific result. The substance, however, was not, strictly speaking, the *sole cause* of the result, as there would have been no such result had not the organism been susceptible to the specific influence of the substance. The cause, then, of this particular abnormal condition of the organism, is not the drug, but the *fulfilment of a certain law* of *specific relation*, existing between the *drug* and the *organism*. If, therefore, that specific relation does not preëxist, the result cannot be obtained.

Now, the relation existing between bodies of matter is a physical relation; so, therefore, is the change — the new condition — physical, that results from the fulfilment or execution of the law of relation between the agent and substance.

446. But the new condition of the body gives development to new phenomena; this, therefore, is a physical result, inasmuch as the immediate cause is physical. Now, in this dormant human body, we soon begin to perceive *spasms* and wild gesticulations; the man soon opens his eyes, stares wildly, gnashes his teeth, and springs suddenly at those around him. It now requires five or six to secure him, and retain him upon his couch. While in his rage, he points into vacuity, and exclaims that legions of demons are after him; and he springs to escape. Shall we stop here, and change our terms, and suppose a new cause is at work,— a demon?

A veritable demon is a *spirit*. Spiritual things can only be spiritually perceived. Either, therefore, this poisoned man has, all at once, under a physical influence, received a spiritual perception of veritable demons, or the physical influence of the drug has produced an automatic play of the brain, and the visions of demons are but *ideal* creatures, reflected from the inflamed organ of ideality upon the

sensitive sensorium, exciting also fear and language. The latter is plain, unforced and natural; whereas the former is mystical, far-fetched, unnatural, absurd.

447. Many substances exert peculiar influences upon the cerebrum. Aconite, or monkshood, for example, excites various organs. That of Caution, particularly, is highly wrought upon, and at the same time there is a depression of Self-esteem and Hope. These play their morbid influence upon Language, and as a result you have expressions of the most inconsolable anguish, fears and apprehensions, accompanied with entire absence of courage, confidence and energy of character, despair, loud moans and lamentations. Other organs become affected, and then come bitter complaints and reproaches. The sensorium will be seized, and the patient will see demons, sparks or balls of fire, flying around him, and he has no power of self-control. The conditions necessary to the mind's action are suspended.*

448. Bug agaric taken into the system has also a specific action upon the brain, producing loss of consciousness, fearless frenzy, with bold, vindictive designs.† The patient strikes himself, or aims at others. "He has a shy, cunning manner, or passes into a state of ecstasy; prophesies; has intense excitement of fancy, and composes long passages of poetry without a moment's premeditation; all the time feels great weight and pressure in the head, with drawing pains."

449. Belladonna‡ has also a peculiar action upon the

*Von Helmont, in experimenting with this drug upon himself, after placing a very minute portion of it upon his tongue, very soon experienced a highly mysterious sensation. "It appeared as if I comprehended nothing, conceived nothing, distinguished nothing, by my brain, in the usual manner." It seemed as if all the perceptive power was transferred to the stomach. As in some mesmeric and cataleptic subjects the point of the epigastrium over the cardiac ganglia, and the extremities of the pneumogastric nerves, became the point where, as it were, the hearing, the seeing, and the feeling took place, instead of at the eye, in the ear, and at the other peripheral extremities on the surface.

†See Symptomen-Codex. C. J. Hempel, M.D. Vol. I., Art. 4, Agar. Masc.

‡Ibid., Art. Bell., p. 242.

brain. The patient has visions of various character, but mostly about wolves, bulls and dogs. In nearly all cases it excites the action of Time and Tune, so that the patient sings and warbles airs involuntarily, but mostly of a merry or silly character, showing the excitement of the mirthful organ. The irritation, extending to Destructiveness, awakens an involuntary disposition to quarrel without any cause. Extending itself still further, the irritant acts upon the organs of Acquisitiveness and Number, and the patient will act as if in the way of counting money. In the case of one lady, she performed as if she were at the tub washing. In the case of a gentleman, it produced a peculiar action upon the organ of Imitation, so that he imitated the gesticulations of a juggler. In several cases it produced very singular phenomena, such as depriving themselves of nearly all their clothing, and running through the streets, gesticulating in a strange manner, and dancing, laughing, &c. Then, again, the patients become enraged, without the least self-command,— utter horrible words and curses, howl and scream, at every trifle. In several cases the patients would snarl and bark like a dog, and then would spit, bite, scream, sing, tear their clothes, pull stones out of the ground and throw them at passers by. They see ghosts, (spiritual) insects. The nose appears transparent, and (in one case) the patient had the idea he was riding on an ox. Dr. Newnham somewhere* refers to the case of a lady of great intelligence to whom he administered a dose of the extract of belladonna for a painful affection of the nerves of the face. The action upon the brain in this case was to produce, he informs us, "varying forms of exceeding loveliness and beauty," which constantly came and went in rapid succession. The patient, in this instance, being a person of intelligence, and disposed to observe the singular visions which arose without her mind's power to command, gave the doctor a minute description of them.

450. Nitrous oxide or laughing gas, as is well known, produces very singular effects upon the cerebral convolu-

* See Newnham on Superstition.

tions. It occasions that condition and action of the organs of the brain which give rise to fancies, spectral visions and imaginings; and these will vary according to the peculiarities of each individual brain, its previous predominant characteristics or habits; especially the cerebral habits, most active at the time of receiving the morbid stimuli. Hence, one person becomes outrageously joyous; here the organs of Mirthfulness and Hope are the principal points of excitation. Another shall be excited to the most incredible muscular efforts; here the excitant acts upon the cerebellum and the spinal ganglia. A third shall become excessively loving and fond; thus the organs of Adhesiveness, Amativeness or Philoprogenitiveness, become the points of irritation. A fourth shall fist every one that comes in his way, and even the tree, or the post, shall receive the force of his fists; here the organ of Combativeness. Another shall see imaginary forms, have blissful visions, converse with spirits; in this case the organs excited are Marvellousness, Ideality, Form, &c. &c. In others Self-esteem is the point of the brain most intensely affected; this gives the air of elevated rank, far above the common class of mortals. The person struts in his pride. The intellectual organs may be the brain-centres mostly excited. Sir H. Davy, who inhaled this gas, says of its effects, "With the most intense belief and prophetic manner I exclaimed, Nothing exists but thoughts; the universe is composed of impressions, ideas, and pleasures, and pains." In the case of a very melancholy man, according to Prof. Silliman, it suddenly converted him into a man of extreme mirth; he would eat little except sweet cakes and sugar and molasses with his meat and potatoes, when previous to taking the gas he had no taste for sweets. "A gentleman," says Dendy, "among my fellow-students, threw himself forcibly on his back, by his attempts to spout Shakspeare with dignity and effect. Another, on taking the gas, threw himself prostrate in the snow, and, rolling himself over and back across the quadrangle at Guy's, turned himself into an immense cylindrical snow-ball. Another snapped his fingers in defiance, and strutted off, without

his hat, to the middle of London Bridge, ere he was brought to his senses."

451. One important fact, worthy of notice in all these automatic actions of the brain under the influence of the gas, is, that whatever may have been the determination of the *mind* before taking the gas, it is not at all regarded in the play of the brain under the influence of the gas. In some instances the very opposite of what was predetermined by the will to be acted out will be represented. If, for instance, he has determined to act the learned philosopher, he will be as likely to display the part of a silly coxcomb.

452. The same peculiarity will be noticed again in another place. As it proves that the brain, under peculiar conditions, will act not only independent of the mind's control, but directly opposite to the decisions of the latter, it points to a rational solution of that peculiar mystery witnessed in the phenomena of the present day, where the "rappings" and "table-moving" will take place opposite to the wish, or will, or predetermination of the mind.

453. In the Confessions of an Opium-eater we have the same fact of the play of the brain under the influence of this drug, entirely independent of the mind's control. "At last, with that, all was lost: female forms, and the features that were all the world to me, and clasped hands, and heart-breaking partings; and then everlasting farewells, and, with a sigh such as the caves of hell sighed, when the incestuous mother uttered the abhorred name of death, the sound was reverberated — everlasting farewells. Whatsoever things capable of being visually represented I did but think of in the darkness, immediately shaped themselves into phantoms of the eye; and, by a process no less inevitable, when thus traced in faint and visionary colors, they were drawn out, by the fierce chemistry of my dreams, with insufferable splendor, that fettered my heart." * In some cases the first effect of this drug is that of ecstasy, followed sometimes by lamentation and howling — the terrible excite-

* Confessions of an Opium-eater.

ment of Cautiousness; then follows an irresistible feeling of blissfulness. The organs of Hope, Ideality, Wonder and Form, becoming irritated, give the most delightful fancies, as if the patient were in heaven; Time and Tune being blended, and the excitement extending downward upon the sensorium, the person hears in fancy the most ecstatic music. Angels will appear, with golden harps. "The opium-eaters, who are generally sad and stupid, become cheerful after eating opium; they revel, sing amorous songs, laugh, and indulge in all sorts of ludicrous gestures." * It excites "delirious talk about ghosts, devils, and masks, assembling for the purposes of torture. Also delirious talk about former events. The patient points to imaginary beings in the air; bursts into wild laughter; starts in affright at sudden visions of armed men in terrible conflict, or bursts into a furious mania. The eyes are lit up with almost unearthly fire, and even the body becomes lighter, and more buoyant." †

454. It is well known to every student of the phenomena of Witchcraft that it was a practice among the sorcerers to make use of drugs to excite those visions which were supposed by the deluded persons to be reality. "Gassendi, to dissipate the delusion of the poor wretches who thought themselves witches, tried to find out and imitate their secret. He anointed the peasants with a pomade in which *opium* was an ingredient, persuading them that this would transport them to the witches' sabbath. After a long sleep, they awoke fully convinced that they had assisted at the Satanic orgies, and gave a full account of what they had seen and the pleasures they had enjoyed at the witches' reünion." ‡

455. Naturalists inform us, says the author of Sylva, that the Laurus and Agnus Castus were trees which greatly composed the *frenzy* and did facilitate true *vision;* and that the *first* was specifically efficacious to inspire a *poet-*

* Jahr's Symptomen-Codex. Hempel. Vol. II., Art. Opi.

† Ibid.

‡ Natural and Mesmeric Clairvoyance, &c., by James Esthaile, M.D., late Presidency Surgeon, Calcutta. p. 10, London edition.

ical fancy; and Cardan, in his book *de Fato*, insists very much on the dreams of trees for portents and presages, and that the use of some of them do dispose men to see visions.

Thus the accounts of Sorcery and Witchcraft are full of narcotic visions. Take the following: "Marie de Naguille, a girl of sixteen years, said that her mother used to take her through the air to the sabbath, under her arm, having *first anointed herself* on the *top of the head* with an *ointment*." * Another case is given of a young man who stated on trial that when twelve years old he was sent by his master to procure a light from an old lady who lived near by. "As he was taking the light from the fire, the old woman warned him not to stir two pots which were on it; for, said she, they contain poisons which the Grand Master have ordered. Seeing that he took an interest in what she said, she asked him if he would go to the sabbath with her. 'Where you shall see very fine things,' said she. The boy's curiosity was excited, and he returned to her in the evening, when, it being nearly dark, and his scruples overcome, she anointed one of his wrists with a grease, of which he could not tell the nature nor remember the color, and he was immediately carried through the air, at no great elevation, to the spot where the sabbath was held, which was about a league from La Bastide." †

456. The visions of those bewitched evidence those peculiar actions of the brain which we have already seen are produced by the influence of certain forms of disease, both natural and such as are produced by the agency of drugs. To some it seemed, on their visionary arrival at the place of meeting, that "they found a jug in the middle of the place of meeting, out of which Satan rose in the form of a goat, which became immediately of a monstrous size; and then, before they separated, he became small, and shrank again into his old receptacle. Others said they had seen him like a trunk of a tree, with an obscure visage,

* Sorcery Magic. By Thomas Wright, F.R.S. p. 200.
† Ibid. The Witches of Laburd. p. 201.

but without arms or feet, seated on a throne." To some, he appeared in the form of a large black man, with horns, and his shape more or less definite; some saw him with two faces, "one in the right place, and the other in the part more properly intended for sitting than seeing. According to others, the second face was at the back of his head."* To another person he would appear as a dog, a wolf, a mouse, a rat, a black cat, or an ox. Some had the vision of his sitting on a golden throne, richly ornamented.

457. Professor Miller, speaking of the effects of ether, says: "Not unfrequently a state resembling somnambulism continues for some hours during the transition to recovery. * * The patient may rise, wash, shave, dress, perambulate, all the time unconscious." And Dr. Esdail, in speaking of the ecstatic state, says: "The same train of symptoms may be induced by the action of various substances on the system, such as opium, hemp, aconite, hyoscyamus, ether, chloroform, and different gases. We are told," he continues, "that the ancient soothsayers chewed hyoscyamus, and the pythonesses laurel-leaves, to induce the divine afflatus."

458. A writing medium, as we have already seen, is one whose brain is thrown into unconscious action. The cerebral action thus excited propagates its influence down upon the appropriate ganglia of the spinal axis, which will represent, through the muscles, the exact *cerebral* action. It will matter little, then, whether the consciousness is preserved, or not, if the cerebral action is excited independent of the mind, or without reference to its specific decisions. For it is certain that, while the *mind* is engaged in *one* class of actions through one class of cerebral organs, local portions of the brain, not employed by the mind, may be engaged in a totally different class of actions. Facts more fully demonstrating this will soon be given, although it has been shown very clearly in the foregoing chapters.

459. It matters little, then, we repeat, whether the mind of the "medium" has its free action, or whether its action

* Sorcery and Magic, p. 203.

is suspended, as in the somnambulist; his peculiar cerebral action is the same. Now, whether you make use of a drug or alcohol to suspend the mind's action and to irritate the brain, or whether you effect this by the odylic force of a magnet, or a crystal, or by mesmeric passes, or pathematic suggestions, the outward phenomena will be precisely according to the cerebral action that takes place. The following example is furnished us by a celebrated physician in this city, who was himself a witness of the phenomena. The affair took place in those days when *ardent* spirits were more certain to be present in every circle than the celestial ones are at the present day.

460. A small number of the choicest wits of New England were in the habit of assembling somewhat after the fashion of those of the mother country in former times. One among them was known seldom, if ever, to utter a word of the mirthful. His wit, however, when brought out, infinitely surpassed that of the others. But it required the following singular method to develop it. Being a great lover of Bacchus, he was easily enticed to drink to excess. On his passing so far as to lose all consciousness, and his head to lop, his tongue to loll, his mouth to salivate, and his locomotion to be entirely lost, it was found that, on raising him from his chair and placing a pen in his right hand, at the same time *commanding* him to *write* a *poem*, the pen would soon commence moving, increasing in steadiness and regularity, till a poem would be written equal in wit and satire to the most pungent passages of Hudibras. In this way pages would be dashed off while the body was entirely sustained by the united strength of the stout members of the circle.

461. In this case we have the phenomenon of involuntary writing, as in our writing mediums, where the condition for producing the phenomena is established by the action of alcohol on the nervous system. He was to all intents and purposes as much a writing medium as any we have at the present day. The organs of Ideality, Wit, &c., were thrown into automatic play, while the action of the mind was suspended.

462. The medical friend from whom we received the above has for a long time had the successful treatment of nervous diseases; among his patients have been a number of "mediums." These cases are interesting, and go still further in developing the true philosophy of the singular phenomena of the present day. We have already seen the effects of drugs in awakening automatic action of the brain, calling up ghostly visions of the dead, and exciting imaginings of heaven and hell. Let us now notice the effects of drugs in dispersing the spiritual visions of the "medium," and in removing the "rapping" power.

463. "I called," says this friend, "on a gentleman who had been exceedingly happy for the preceding ten weeks, from his visions of grandeur and beauty, and intercourse with guardian angels. The most lovely scenery was often spread before him; at pleasure he '*went into the interior*,' &c. &c. Remarking that he did not look as healthful as usual, his lady replied that she was aware of it, and proposed to her husband to ask some advice of me, to which he assented. I at once prescribed a few blue pills, then a dose of calomel and rhei. It is sufficient to say that through the medium of these smart cathartics the spirits made their exit in high dudgeon. He has often complained since of their unceremonious departure, and of my wickedness in dispersing them."

464. Another case is that of a "rapping medium,"—a young lady, twenty-two years of age. When called upon to attend her case, he observed the following symptoms: "Headache, sensation of fulness in the cranium, frequent vertigo, resulting often in spasms and convulsions; sometimes had cataleptic attacks; complained of pain in back, &c.; pulse rapid, coldness of the extremities, amenorrhœa for the last ten months. She informed me that she had not been able to sleep half the nights, for the last six months, on account of the *almost constant rapping of the 'spirits'* around her. And they would keep rapping, she said, until she questioned them. To be satisfied whether all this was not the working of a diseased fancy, and was not altogether subjective, I made careful observations, and soon became

satisfied that the *sounds were not in her fancy*, but outward, veritable phenomena, cognizable to my own sense of hearing, as well as to hers. Neither could they have been made by collusion. I now asked her to question them. She said she could not do this without violating the decision of the church to which she belonged, which had concluded these phenomena to be from *diabolical* spirits." After mentioning the commencement of his treatment of this case, he closes by relating the following. "One afternoon I called upon her, and found her nervous system in a high degree of excitement, indicating an epileptic attack. The 'rappings' were heard around, here and there. I immediately administered a powerful *sedative*. On this, the rappings ceased, and have never annoyed her since, with the exception of twice, when a few faint raps were heard during some slight paroxysm of the nervous malady."

DEDUCTIONS.

First. It is evident, from the foregoing facts, that, inasmuch as the influence of drugs upon the human organism is to alter its conditions; and inasmuch as the agent, the substance upon which it acts, and the new condition established in the latter by the influence of the former, are purely physical, it would be absurd to suppose that the secondary results are anything more or less than physical.

Second. It follows, therefore, that visions, somnambulism, ecstasy, the so-called clairvoyance, predictions, mediumship, which are pathematically effected, and also effected by the influence of drugs upon the organism, *are the results of the material conditions of the organism.*

Third. That, as the brain and nervous system are automatic, whose action *represents* mind, and as their condition was readily affected by the agency of drugs in the case of the medium above noticed, and inasmuch as the above medium's rapping phenomenon represented intelligence, it follows that we have not the least warrant in supposing the latter to be by the agency of disembodied spirits. We challenge the contrary to be shown.

CHAPTER VII.

Interesting case by Sir W. C. Harris — Singular instinct awakened in the Ethiopian thief-catcher — Mad. Ranfaing — Presension of the brain developed — Possession of the devil from the influence of a drug — Wonderful development of language — Hebrew, Greek and Latin — Exorcism of the devil — Induction of fictitious personality — Deductions from the case — Dr. Haddock's experiments — Same condition established as in mesmeric influence — Effects of a piece of iron in developing presension of the brain — Fulfilment of predictions — Deductions.

It is our design, in this chapter, to add a few more facts relative to the excitement and development of the cerebral powers under the influence of material agents, in which the reader will see that we have struck the spring that really opens the mysteries of our nature.

465. The following case is interesting, as it shows the influence of drugs in awakening a power of the brain which has generally been attributed to the power of mind. Sir W. C. Harris, in his "Highlands of Ethiopia," thus describes the method used for discovering and catching a thief in Abyssinia: "Among the very few incidents that occurred to break the monotony of our probationary sojourn was the arrival of the *Leashi*, the hereditary thief-catcher of the kingdom.

"For several hours the little town was in a state of confusion and dismay. Burglary had been committed. Divers pieces of salt had been abstracted; and the appearance of the police-officer proved not one whit more agreeable to the innocent than to the guilty. A ring having been formed, in the market-place, by the crowded spectators, the diviner introduced his accomplice, a stolid-looking lad, who

seated himself upon a bullock's hide, with an air of deep resignation. An *intoxicating drug* was, under many incantations, extracted from a mysterious leathern scrip, and thrown into a horn filled with new milk; and this potation, aided by several hurried *inhalations* of a certain *narcotic*, had the instantaneous effect of rendering the recipient stupidly frantic. Springing upon his feet, he dashed, foaming at the mouth, among the rabble, and, without any respect to age or sex, dealt vigorously about him, until he was secured by a cord about the loins, when he dragged his master round and round, from street to street, — snuffling through the nose, like a bear, in the dark recesses of every house, and leaving unscrutinized no hole nor corner. After scraping for a considerable time with his nails under the foundation of a hut, the imp entered, sprang upon the back of the proprietor, and became totally insensible."

466. In this case we have the fact presented us that a human brain, under the influence excited by a drug, develops a similar instinct to that of a blood-hound of the South that follows the track of a fugitive slave. The little mind this creature possessed was suspended in its control, by the influence of the drug. Then followed the specific influence of the thief — *the object sought* — upon the brain.

Another singular case is that of Mademoiselle Elizabeth de Ranfaing,* of Lorraine, who, it was supposed, became possessed with the devil, about the year 1620. The facts were published, at Nancy, in the year 1622, by M. Pichard, a doctor of medicine, and physician-in-ordinary to their highnesses of Lorraine. This lady had been a very virtuous person, and had established a kind of order of Nuns *of the Refuge*, the principal object of which was to withdraw from profligacy the girls or women who had fallen into libertinism.

Mademoiselle Ranfaing, having become a widow in 1617, was sought in marriage by a physician named Poviot.

* See Calmet on the "History and Philosophy of Spirits," &c., chap. XXVI., p. 123.

467. "As she would not listen to his addresses, he first of all *gave her philters to make her love him, which occasioned strange derangement in her health.* At last he gave her some *magical medicaments.* The physicians could not relieve her, and were quite at fault with her extraordinary maladies.

"After having tried all sorts of remedies, they were obliged to have recourse to exorcisms. This treatment commenced 2d September, 1619, in the town of Remiremont, whence she was transferred to Nancy; there she was visited and interrogated by several *clever* physicians, who, as a final decision, 'declared that the casualties they had remarked in her *had no relation at all with the ordinary course of known maladies*, and could only be the result of *diabolical possession.*' [These were as wise doctors as some we have now.] The Bishop of Toul then ordered the nomination, for exorcists, of M. Viardin, a doctor of divinity, counsellor of state of the Duke of Lorraine, a Jesuit and Capuchin. A host of monks, and many of the highest dignitaries of both church and state, were present at the exorcisms, together with a large body of learned men."

468. The physical phenomena presented in this case were spasms and involuntary motions. Calmet, however, has not seen fit to say much about this class of symptoms; but he implies the fact of her being subject to them, in what he has given with regard to the devil throwing the woman upon the ground, &c. M. Pichard, however, has given them, in his account. The phenomena from cerebral irritation are very wonderful.

469. When she was exorcised in either Hebrew, Greek or Latin, "she always replied pertinently to them,—she who could hardly read Latin." "M. Nicolas de Harley, very well skilled in Hebrew, exorcised her in this language, and he found her capable of answering him correctly merely from the *movement* of his *lips*, without his pronouncing a word. This was proof, to him, that she was really possessed of a devil.

470. The questions and commands were therefore ad-

dressed, not to the woman, but to the supposed devil. All the replies, made involuntarily by the woman, were therefore taken for granted to be the replies of the demon.

"The Rev. Father Abbert, Capuchin, having observed that the demon (that is, the woman) wished to overturn the *bénitier*, or basin of holy water, which was there, he ordered him (the woman) to take the holy water and not spill it, and he (she) obeyed. The Father commanded him (her) to give marks of possession; he (she) answered, 'The possession is sufficiently known.' The Father added, in *Greek*, 'I command thee to carry some holy water to the governor of the town.' The woman replied: 'It is not customary to exorcise in that tongue.' The Father answered, in *Latin*, 'It is not for thee to impose laws on us, but the church has power to command thee in whatever language she may think proper.' Then the woman took the basin of holy water, and carried it to the keeper of the Capuchins, to the Duke Eric of Lorraine, and to other lords.

"He discovered secret thoughts, and heard words that were said in the ear of *some* persons which he was not possibly near enough to overhear, and declared that he had heard the mental prayer a good priest had made before the holy sacrament.

"They proposed to him very difficult questions concerning the Trinity, the incarnation, the holy sacrament of the altar, the grace of God, free will, the manner in which angels and demons knew the thoughts of men, &c., and he replied with much clearness and precision. She discovered things unknown to everybody; and revealed to certain persons, but secretly and in private, some sins of which they had been guilty.

"The demon (the woman) did not obey the voice only of the exorcists; he obeyed even when they simply moved their lips, or held their hand, or a handkerchief, or a book, upon the mouth. A Calvinist having one day mingled secretly in the crowd, the exorcist, who was warned of it, commanded the demon (the woman) to go and kiss his

feet; he (she) went immediately, rushing through the crowd.

"An Englishman having come from curiosity to the exorcist, the woman told him several particulars relating to his country and religion. He was a Puritan; and the Englishman owned that everything she had said was true. The same Englishman said to her, in his language, 'As a proof of thy possession, tell me the name of my master who formerly taught me embroidery.' She replied, 'William.' They commanded her to recite the *Ave Maria*. She said to a Huguenot gentleman who was present, 'Do you say it, if you know it; for they don't say it amongst your people.'" M. Pichard relates several unknown and hidden things which the woman revealed, and that she performed several feats which it is not possible for any person, however agile and supple he may be, to achieve by natural strength or power.

471. In this case we have exhibited the same class of phenomena that have been presented by most of our speaking and pantomimic mediums, and the whole, in this case, is the result (1) of the specific action of a drug upon the brain and nervous system, suspending the controlling action of the mind, on the one hand, and, (2) on the other, rendering the brain highly sensitive to mundane or earthly influences, which, accordingly, acted upon it. Hence the so-called clairvoyance, in her case, and the cerebral automatic action, in replying in Greek, Latin, and Hebrew, without her *mind* ever having known them. Thus her brain sensed and reflected the cerebral action of those who exorcised her. Those who exorcised her, thus had (unconsciously to themselves) the control of her brain. They *believed* she was possessed of a spirit or demon. They personify their notion, question it, and the patient's brain reflects back their notion. They receive replies *as coming from a demon.*

Thus we see, the fictitious personality played by the brain, when the mind's personality is suspended.

472. Thus we see that everything performed by the mere automatic action of this woman's brain, under the

influence of outward causes or physical irritants, was attributed to the influence of a possessed demon. In fact, the woman herself was essentially identified with the supposed spirit, as a *person*. The automatic talk was the devil's talk. The unconscious propagation of their cerebral actions in matters of dead languages upon her cerebrum, and its reflection back, as is seen in the so-called clairvoyance of the present day, was all attributed to the knowledge of a supposed possessed demon.

We have, in this case, precisely the phenomena of many of our "mediums," who are believed to be under the special influence of spirits or demons; whose lips and hands are supposed to be played upon by a demon's power; whose sension of things at a distance is supposed to be the mystic knowledge of a glorified spirit descended into the brain. O, ye wise mortals! is it verily that ye suspend reason to get wisdom?—that ye bury the mind to find knowledge?—that ye suspend the action of your spirits to find heaven? Has not the wretch Poviot taught ye a lesson with his "philters" and "magical medicaments"? Swallow these, dear sirs, and ye shall all be "*mediums*," and demons in scores shall come and possess you, and ye shall perchance see "heaven open" and the celestials descending!

473. Thus we have seen that the effect of the action of certain drugs upon the nervous system is often the same as that produced by what is termed "spiritual magnetism," mesmerism, pathetism, fascination, irritations of the brain during sleep, cerebral inflammation, &c. That, under the influence of drugs, a condition of brain is induced that gives rise to visions of fictitious beings, mania, pantomimic representations, somnambulism, ecstasy, prophecy, clairvoyance; in short, to all the phenomena of modern manifestations, except the rappings, tippings, &c.

474. We have also seen that, under the actions of drugs, both the "spiritual visions," so called, and the "spiritual rappings" of the "medium," have been entirely dissipated; thereby demonstrating, still further, the physical character both of the cause and of the conditions.

That clairvoyance, so called, is not spiritual sight, but (1) a susceptible condition of the brain, without the medium of the normal senses; (2) the propagation, to the brain, of specific, external, physical influences, which are reflected back by cerebral automatic action.

475. The further proof that the so-called clairvoyance depends upon physical and not spiritual action, is shown in the fact that it so generally results on the suspension of the only real and reliable *spiritual condition* of a person; whereas, if it were a true spiritual action, it would *always* be *known* to the *personality as a personal power*. This will be more fully considered in another place.

476. It should here be noticed, that the grand fact developed is, the peculiar condition effected in the brain by the action of the drugs, and the perfect analogy of this with that produced by the operations of the mesmerizer. Dr. Haddock, of England, was led, by his experiments with the vapor of ether upon the brain of a young woman, to discover her susceptibility to the "mesmeric influence," and her "clairvoyance." On her "inhaling the ether, she passed, 1st, into an unconscious state, exhibiting the total suspension of all spiritual action; the effect being, 2nd, an automatic play of particular organs of the brain. Former impressions were revived; the organ of language was quickened, and there followed the play of words as in a merry mood. Old companions were talked with as if present, or as if she were in her native place, rambling with them through fields, or performing rural and domestic occupations. She would laugh, dance and sing, and do many things *suggested* to her,"* like one truly mesmerized or pathetized. But the doctor found it a very difficult matter to restore her reason and consciousness. To become better satisfied as to the effects of the ether, he experimented upon a lad who had been a mesmeric subject. With this youth he succeeded in the same results; namely, in suspending the action of the spiritual personality, and in establishing the automatic play of the brain without the

* Vide "Psychology, or the Science of the Soul," &c., by Joseph Haddock, M. D. New York, Fowler and Wells, p. 79.

mind. Other experiments were then instituted, and it was found that whatever means succeeded in suspending the free action of the spirit, succeeded also in developing the wonderful automatic play of the cerebrum.

It was by extending this automatic cerebral action in repeated experiments on the young woman that he at last succeeded in rendering the brain susceptible to even very distant influences, so that it would reflect what took place, or what existed, not only out of the house, but out of the town, and miles away.

477. We have already noticed in her case the singular effects of the odylic influence of the magnet upon her nervous system. (See § 328.) We have also presented a case, in the same connection, where the odyle of the magnet developed the so-called clairvoyant power ; — in other words, the automatic action of the brain under the influence of distant objects (see § 330). Let us here notice another case, singular, indeed, and belonging to the same class, related by Beniveni,* a Florentine physician. "A young man named Gaspard was wounded in the chest by an arrow, the *iron* of which *remained in the wound.* While suffering excruciating pain, he began suddenly to make *predictions*, named in advance all the persons who were coming to see him, foretold the day and the precise hour of his cure, and his departure for Rome, where he was to die. He told also the flight of Peter of Medicis, the calamities which would befall Florence, the subjugation of the whole of Italy, and many other things of great interest." Beniveni relates also of himself that "he saw the fulfilment of all these predictions. The iron of the arrow issued from the wound on the day and at the very hour predicted by Gaspard." And, what is to be particularly remarked, the moment "the iron left his body, his faculty of prevision [presension] left him."

478. In no other way can this be accounted for than upon the peculiar condition which the presence of the iron

* In *De-Abditis Morborum Causis.* See Leger on Psycodunamy, p. 253.

effected in the nervous system. The cerebrum was affected in the same way by the presence of the iron in contact with the particles of nerve-matter and blood, that we have seen produced by the action of a drug, or the same as that produced by the agency of the mesmerizer. When, therefore, the iron was withdrawn, the nervous matter was restored immediately to its former molecular condition, and the consequent peculiar susceptibility of the cerebrum was removed.

479. It is well known that intemperate persons have visions of spirits, and have presentiments; and they have been known in a fit of drunkenness to foretell events with remarkable accuracy. Stilling gives the case of a drunken grave-digger who would often foretell deaths in the village. "This man's prophecies," says he, "were an abomination to the clergyman. He forbade it, he reproved, he scolded, but all to no purpose; for the poor dolt, although he was a drunkard, and a man of low and vulgar sentiments, believed firmly that it was a prophetic gift of God. At length, as all reproof was in vain, the clergyman gave him notice that if he announced one funeral more, he should be deprived of his place, and expelled the village. This availed — the grave-digger was silent from that time forward. Half a year afterwards, in the autumn, the grave-digger comes to the clergyman, and says: 'Sir, you have forbidden me to announce any more funerals, and I have not done so since, nor will I do so any more; but I must now tell you something that is particularly remarkable, that you may see that my second-sight is really true. In a few weeks a corpse will be brought up the meadow, which will be drawn on a sledge by an ox.' The clergyman seemingly paid no attention to this. Some weeks after, a strong body of Austrian troops passed through the village. While resting there a day or two, the snow fell nearly three feet deep. At the same time a woman died in another village of the same parish. The military took away all the horses out of the country, to drag their wagons. Meanwhile the corpse remained unburied; no horses returned; the corpse began to putrefy; they were, therefore, compelled to make a

virtue of necessity — to place it upon a sledge, and harness an ox to the vehicle!

"In the mean time, the clergyman, and the schoolmaster with his scholars, proceeded to the entrance of the village, to meet the corpse; and, as the funeral came along the meadow in this array, the grave-digger stepped up to the clergyman, pulled him by the gown, pointed with his finger to it, and said not a word. Such was the tale," says Stilling, "with all its circumstances, as related by the clergyman."* Stilling was acquainted with the clergyman and knew the grave-digger, both being inhabitants of the village of his nativity; and it had been a matter of great notoriety that the drunken grave-digger would tell "that there would be a funeral out of such and such a house, and the event would invariably take place."

480. Thus it is seen that a condition of the brain may be established by drugs which renders it intensely susceptible to any class of related events in time and space, whether past, present or future, and independent of the action of the usual intermediate senses.

481. It follows, therefore, that the sension of the brain does not necessarily depend upon the action of the normal five senses, but without these, stands related to the matter and the material changes of the world, so that when the special condition is established which we have already seen exemplified, the brain does really sense those things which not only stand at a distance in space, but also in time.

482. Were it our design merely to account for the present so-called "spiritual" phenomena, we might stop here, and, by a very simple application of the above principle, show the perfect naturalness of the most wonderful "manifestations of intelligence in the raps," namely, that it is solely by the sension of the brain, and therefore not by a spiritual agent. But, as our grand purpose is, however, to develop as far as we can the wonderful powers that lie wrapped up in our organization, and its mystic relations to the outer material universe, we shall defer the consideration of pres-

* See Stilling's Pneumatology, p. 110.

ent phenomena till they naturally come up, by which time the reader, if a careful and connected thinker, will have already found their philosophy.

483. We are now to observe one other singular phenomenon of the nervous system, resulting from the effects of drugs and a specific impression made upon the brain. Thus, if you wish to see the spectre of a particular person as an outstanding reality, let your mind impress this upon the brain by a clear and definite conception, at the same time burn a certain combination of narcotics in the room where you are, and, while the smoke of the narcotics is curling up from the chafing-dish, fix your gaze upon it, and the precise spectre shall make its appearance as if taking its form out of the smoke. It shall appear as an outstanding reality,—a living person, ghostly, indeed, but with whom you may hold converse,— give and receive both questions and answers. This is one of the secrets of the so-called Black Arts. Eckhartshausen has given many instances of a similar character to the above.* One case is partially detailed by Stilling,† in which it appears that where two persons are engaged in the experiment, with the same impression on the brain, both will see the same thing, and have the same sensations. And it is described that, on approaching the spectre, there is a sensation as if one were going against a strong wind, and were being driven back. Nothing is remembered that is said to or by the spectre, and when it vanishes (which takes place when the narcotic influence is removed from the nervous system) the person "feels as if awaking from a dream."‡ There then follows a sensation of stupefaction of the head, contraction in the abdomen. Thus it is seen that the spectre is the result of a nervous action, and is subjective, though appearing objective — an action from the cerebrum upon the sensorium, and its reflexion back.

484. The condition of the brain remaining after this first effect of the narcotic, is such as to render the return

* See Key to Magic, by M. Eckhartshausen. Munich.
† See his Pneumatology, by Bush, p. 123.
‡ Ibid. p. 124.

of the spectre quite easy; thus, on going into the dark, or on looking upon a dark object, the same form reäppears.

485. Eckhartshausen received some of this narcotic compound from a Scotchman, who had learned the art of preparing it from a Jew. On one occasion, he was desired (after he had learned its terrible effects upon the brain) to make trial with a small quantity, in company with another. "I did so one day, after dinner," says he, "when the physician had been dining with me; but scarcely had I cast the quantity of ingredients into the chafing-dish, when a figure presented itself. I was, however, seized with such a horror, that I was obliged to leave the room. I was very ill during three hours, and thought I saw the figure always before me. Towards evening, after inhaling the fumes of vinegar, and drinking it with water, I was better again, but for three weeks afterward I felt a debility; and the strangest part of the matter is, that when I remember the circumstances, and look for some time upon any dark object, this ashy-pale figure still presents itself very vividly to my sight." The same Scotchman gave him also another powder, asserting "that if it were burnt in a church-yard during the night, a multitude of the dead would be seen hovering over the graves." *

This *assertion* of the Scotchman was sufficient to give a specific direction to the nervous action, under the influence of the narcotic, had the latter been used. This, however, was never done, as the experiment was too terrifying.

486. We might fill volumes with similar details, showing the wonderful powers with which Deity has endowed the brain, and which may be readily evolved by the influence of drugs. We might refer to the methods used in some of the heathen temples of burning narcotic compounds, for the purpose of throwing the priestesses into the prophetic condition; to the similar methods of some of the Eastern magicians in developing the divining power of their

* Ibid. p. 125.

subjects; to the means used in the days of witchcraft of anointing with powerful narcotic pomade, or of drinking decoctions of narcotic plants, to establish the trance in which they seemed to ride to the witches' sabbath.

487. But the most important point presented in the foregoing array of facts, and in those we might in addition present, is that of the peculiar condition established in the cerebrum, which brings it into relation with the external world, independent of the normal five senses, developing, indeed, the presensing power of the brain, called by some foreknowledge.

We would here remark, however, that foreknowledge cannot be predicated of the brain, for knowledge is an act of the *mind* with regard to facts, or principles, while *sension* is an act of the *brain* with regard to the events of matter. So, while the brain can only *sense* an event in the world of matter, it is only the *mind* can *know* it.

This particular point of discussion, however, does not belong here. We have devoted a chapter especially to its discussion, wherein will be seen the difference between the inspiration (excitement) of the brain, with reference to and under the influence of mundane things, and the inspiration of the mind, with reference to and under the influence of spiritual things. It is in consequence of the confounding of these two points that many have lost all sight of the superlative or really divine inspiration of Christianity.

488. We have seen, in one case presented, that the condition of the nervous system produced by a piece of iron remaining in a wound, was that which favored cerebral presension. The reflection of this upon the organ of language gave the language of prophecy, without, in the least, involving necessarily the action of the mind. We have also seen, in the case preceding this, the same presensing condition of the brain produced by the poisonous drug; and this influence of the drug, and the influence of mundane agencies upon the cerebral convolutions, independent of the woman's personality, were supposed to be the agency and power of a spirit that had taken possession of her organism.

489. Again, we see, in this and the preceding case, that

the influence of the drug upon the nervous system was to produce exactly that cerebral condition which, by suspending the free controlling action of the mind over it, leaves it to be influenced by the specific cerebral actions of surrounding individuals. Thus, through the organ of language was reflected the sentences of Latin, Greek and Hebrew, of others. The same phenomena among mediums we now hear attributed to spirits. It was excusable in an ignorant age, and among an ignorant people; but in this age of boasted enlightenment, when thousands of facts attesting the automatic character of the phenomena have been exhibited in every city and village, it is a reproach to our philosophical mesmerizers, biologists and pathetizers, that they have run in as wild a fanaticism, on the spiritual theory, as Calmet, and Mather, and Glanvel, in the days of the wildest superstition and blankest ignorance.

490. Again; in the case of Mad. Ranfaing, we see exhibited, in a very marked manner, the susceptibility of the brain to represent a fictitious personality. This condition, as we have seen, was produced by a poisonous drug. We shall, in a few chapters hence, show that the same condition of brain is produced in our "mediums" by an earthly influence as potent as the drug. We will close this chapter with the following deductions.

First, That, inasmuch as the influence of drugs in producing catalepsy, somnambulism, ecstasy, "spirit visions," and "clairvoyance," is a physical influence,— namely, upon the brain,— it follows that the condition established and the effects resulting are physical.

Second, That, inasmuch as, in this same physical condition produced by drugs, and amid its cerebral results, is that of a false or fictitious personality, and inasmuch as from this specific cerebral condition responses were obtained to questions as if from a real personality, it follows, that at any time, by establishing a like condition of the brain, *like responses may be obtained*,— that is, responses as if from a possessed demon or spirit, when, in fact, neither demon nor spirit has anything to do with the phenomena.

Third. It follows, therefore, that we have no warrant

that the phenomena of responses at the present day flowing from our "mediums,"— depending, as they do, upon persons of a peculiar cerebral and nervous susceptibility,— are anything more than the reflex action of cerebral ganglia. Let those who assert the affirmative prove their position, as, so far, it has only been *assumed.*

Let us now look a little deeper in this matter of supposed responses from the spirit world. We will view, for a moment, the oracular responses of the imaginary heathen gods, and see under what conditions they were obtained.

CHAPTER VIII.

INFLUENCE OF LOCAL EMANATIONS IN OBTAINING RESPONSES, ORACLES, AND PHYSICAL MANIFESTATIONS.

Facts demonstrating mundane emanations — Its influence upon the organism — The influence of this mundane emanation upon an object standing in relation to the affected person — Case of the Seeress of Prevorst — Thouvenel's observations compared with Professor Faraday's and Baron Reichenbach's — How this new agent brings the organism into relation with the world of matter — The Oracle of Delphi depended upon the action of local emanations upon the priestess — Testimony of Diodorus, and other classical writers — Heathen predictions depend upon the relation of the brain to the events of time, or the changes of matter — Discovery of the Delphic oracle — Local mundane influence exhibited in the phenomena of the present day — Local mundane emanations exhibited in the phenomena of haunted houses.

491. One of the most interesting points of inquiry in this field of investigation, as we have already seen, is that of the influence of geological localities in the development of these phenomena. However strange it may appear, it is none the less true, that there are powerful local influences emanating from the earth, which do have an evident effect upon the nervous organism, and through it upon external objects.

We have already given numerous instances, in the first part of this work, which place the above fact beyond any reasonable doubt, in the mind of the honest inquirer. And now we are to notice the *practical* bearing of this fact upon our present inquiry; namely, what influence has geological location upon the so-called spiritual manifestations.

492. Notwithstanding the numerous facts already presented, showing the influence of local emanations of mundane agents upon the sensitive nervous organism of many persons, producing otherwise unaccountable phenomena, yet

some are disposed to call this in question, or to attribute the phenomena rather to spiritual or super-mundane influence. We have no dispute to enter into here, but will simply say, that this easy method of accounting for anomalous phenomena, by referring them to spirits, is that which has been the characteristic of ignorance or intellectual apathy in every age.

493. When treating of the physical phenomena (such as the movement of objects, and the production of sounds without visible instrumentality) without the characteristics of intelligent representation, it was shown "that in some cases, under peculiar circumstances, the new physical agent acted *from* the organism of those affected, *with greater energy in some localities than in others.* That, therefore, *the dynamic influences from the earth, under such circumstances, have more or less action upon the organism of such persons, and, consequently, upon the development of the new form of agency in the organism* (see p. 61, *c. Third*). It was also shown, from the observations of Kerner, that the Seeress of Prevorst was peculiarly affected, *as a seeress*, by the *emanations of mundane agency in particular localities.* That, indeed, in the same localities, other persons, nervously susceptible, exhibited similar nervous phenomena, such as periodical nervous disorders, ghost-seeing, rhabdomancy. That, in these localities, according to Kerner, "a sort of St. Vitus' dance becomes epidemic, so that all the children of a place are seized with it at the same time, and, *like persons in a magnet state*, are *aware* of the *precise moment* that a fit would seize them," and when they come out of this state have *no recollection* of what they have been doing. "It is also certain" continues Dr. Kerner, "that these mountaineers are peculiarly sensible to magnetic influences; amongst the evidences of which are, their susceptibility to sympathetic remedies, and their power of *discovering springs* by the means of the *divining rod.*" (See § 100.)

494. Kerner observed the same wonderful susceptibility in the case of the Seeress of Prevorst. The mundane influ-

ences emanating from mineral lodes and subterranean currents, had a very powerful effect upon her nervous system, producing spasms, &c., and would also act *through her upon the simple stick held in her hand.* (See Part First, § 106.)

495. The same phenomena were observed by Ritter, of Germany, and Amoretti, of Italy, in the case of Campetté (see Part I., chap. v.), and also in other cases investigated by them. "Nearly all the persons upon whom special observations were made suffered more or less from spasmodic contractions on passing over particular spots, where it was found there were powerful subterranean chemical action, or veins of ore; and this without any previous knowledge. "In some localities," says Ritter (see § 175), "the concussions upon the nervous system were equal to powerful electric shocks, producing giddiness, disquietude," &c.

496. The same phenomena were observed by M. Thouvenel, of France, in the case of Bléton (see § 179). "The convulsive twitchings and spasmodic motions of Bléton," says Thouvenel, "took place more or less over all the veins (of ore); but copper emanations excited very strong and disagreeable spasmodic symptoms" (§ 186).

497. By his nicely conducted experiments upon this man, M. Thouvenel observed the action of two mundane forces; one of which propagated itself towards the west, the other towards the north. Conformable with the former was the action of nearly all the metals, except iron; and that of iron acting towards the north, conformable with the magnetic influence.

498. Now, this is precisely what has since been observed, by Professor Faraday and other philosophers, in the action of the *magnetic* and *diamagnetic* forces; the magnetic acting north and south, and the diamagnetic east and west,— iron and a very few others being magnetic, and the remaining substances of the earth diamagnetic. It is shown also, by these philosophers, that the magnetic has a peculiar action upon the diamagnetic, and that the diamagnetic also have a peculiar modifying influence upon the action of the magnetic.

499. It has also been shown by Reichenbach that the odylic agent is that which emanates from all substances; and that that form of odylic force which emanates from some substances has a very peculiar influence upon sensitive persons, producing shocks, "sensations like shocks,"* also tetanic spasms and complete unconsciousness.† The effect of the experiments upon the nervous system was so powerful in one case, that the physician denied the privilege of its repetition.

500. The symptoms here exhibited are more or less analogous to those already noticed in the experiments of Ritter and Amoretti upon Campetté, where similar emanations of force were found to take place from the *minerals in the earth.* Especially do we find, in the case of Bléton, investigated by M. Thouvenel, a most wonderful analogy to the facts observed by Reichenbach in many of the cases under his experiments; and the same we find in the case of many of our "mediums."

501. The two forces, the one acting east and west, the other north and south, are plainly developed in both, as in the experiments of Faraday.‡ In all cases dual forces || were found to *act* like the agent employed in *animal magnetism;* that they "are perfectly alike in reference to their reäction on the animal nerves."§

502. Now, as the mesmeric influence is heightened in certain abnormal conditions, it would follow that, if this peculiar force of matter is the same as that of the mesmeric force, the same fact should also exist here. Take, then, the following language of Reichenbach: "*Catalepsy* itself is therefore a condition which exalts in a disproportionate degree the sensitiveness of the patient to certain unknown qualities of matter; and matter possesses some hidden

* See Reichenbach's Dynamics of Magnetism, pp. 73, 193, 156.

† Ibid. pp. 25, 99, 156 and 157.

‡ Ibid. p. 100.

|| Some spiritualists have asserted that Reichenbach's Odyle was not asserted by him to be an agent, but a mere sphere or atmosphere, that produced no remarkable action. Nothing is more manifestly false. He everywhere speaks of its *effects.*

§ Ibid. p. 105, §§ 78, 79, 80; also p. 107.

quality, by which it affects the cataleptic peculiarly in an exalted degree, *even* at a *distance*, in a manner analogous to that in which it affects patients in the awakened condition by contact;" * and it is "transferable from one body to another without contact."

503. As he found it to be a peculiar force of all matter, he hence concludes † "that we stand in connection with the universe by a new and hitherto *unsuspected reciprocation;* that consequently the stars, also, are actually not altogether without influence upon our sublunary, perhaps even practical world, and the proceedings of many heads. It takes its place, therefore, as a perfectly universal and all-pervading force of nature,— a universal adjunct of all matter, in variable and unequal distribution." ‡

504. It must follow, from all the foregoing observations, that the influence of this peculiar agent upon the brain and nervous centres of animals must be in exact proportion to its *concentrated local emanation*, on the one hand, and the *cerebral and nervous susceptibility*, on the other. It is not possible for it to be otherwise, since the new force is an agent that has a specific relation to the nerve-centres,— indeed, to the whole physical or automatic man.

Hence it must follow, that in a state of nervous susceptibility, where the *mind* (whose prerogative is the control

* Ibid. p. 157, § 180. † Ibid. p. 175.

‡ Ibid. § 213. We are informed, on good authority, that Reichenbach has at last identified the odic force with the *diamagnetic* agency of Prof. Faraday. This he seems to have anticipated. Thus, he remarks, for example, in speaking of the name (Od) which he gives to distinguish his newly-discovered agent, "There is evidently a tolerable probability that the definition of it (the new force) I have laid down includes that which Faraday, a year later, introduced to the scientific public as a new material force, under the name of diamagnetism." Again, "It is in my opinion not impossible that we are both journeying towards the same point, only by different roads. If I am not deceived by appearances, Dr. Faraday has seized one of the many odic threads." And again, speaking of magnetism, diamagnetism, and the odic force, he says, "They collectively include totally new qualities of all dead and living matter, and from their generality and all-pervadence throughout the universe are of the highest physical importance."— See Reichenbach's work, pp. 232, 233.

of the brain) is suspended in its action, so as to leave the brain under the control of this new physical agent, that the concentrated local emanation should bring the *brain* and nervous system into special relation to the universal agent — consequently, *in relation to every* SPECIFIC *point of matter that bears* a RECIPROCAL *relation to the brain,— consequently, also, to certain* SPECIFIC *events* of *time* and *space.* Herein, therefore, is the simple *philosophy* of the so-called *clairvoyance.*

It is not therefore the seeing of the *mind,* but the *sensing* of the *brain.*

Let us now see if this does not unlock the Pythorian mystery,

THE ORACLE OF DELPHI.

505. Apollo was the ideal god of oracular wisdom and of medicine. Temples were erected to him in various parts of the heathen world; but none became so famous as that of Delphi, an otherwise obscure and insignificant town of Greece. Yet from this place went forth an influence that often decided, not only the fate of individuals, but sometimes of armies, and even of the state. Momentous as this might be, it was by the voice of a simple, unsophisticated country-woman. It was from her lips the oracle was given. Not only, indeed, did she often decide the destiny of Greece, "but, more or less, that of all the countries around the Mediterranean. In all matters of importance, whether relating to religion or to politics, to public or to private life," the words of the entranced woman — the Oracle of Delphi — determined the choice.* If colonies were to be settled, new states founded, no decision could take place without the sanctions and directions of the Pythia. All disputes were settled by her words, and the oracular language of her lips "preserved and promoted the religion of the greater portion of the ancient world."† "We derive," says Plutarch,‡ "immense advantages from the favor the gods

* Herod. v. 82 ; i. 165.
† Cic. de Div. ; Diod. xv. 18 ; Thucid. i. 25—28.
‡ Plut. in Phædro.

have conceded to her.* She, and the priestess of Dodona, confer on mankind the greatest benefits, both public and private. It would be impossible to enumerate all the instances in which the Pythia proved the importance of her power of *foretelling events;* and the facts themselves are so well and so generally known, that it would be useless to bring forth new evidences. She is second to no one in purity of morals and chastity of conduct. Brought up by her poor parents in the country,† she brings with her neither art, nor experience, nor any talent whatever, when she arrives at Delphi, to be the interpreter of the gods. She is consulted on any event,—marriage, travels, harvest, diseases, &c. Her answers, though submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the temple with gifts from all parts of Greece and foreign countries." According to the same writer, she predicted that terrible eruption of Vesuvius that buried Pompeii and Herculaneum, and caused the death of the great Pliny.

506. We have said that the oracles of Delphi were delivered by the priestess while in a state of trance. It is a very curious and important question, here, in what manner this state of trance was produced.

Several authors inform us‡ that she always first spent three days in preparing herself, by fasting and bathing in the Castalian well. She then burnt on the altar in the temple laurel-leaves and flour of barley, after which she ascended and seated herself upon the tripod, and awaited the influence of the divine afflatus. This is described to have been some mysterious emanation which ascended from a crevice in the earth, over which the tripod was placed.

507. The effect of this emanation upon her whole nervous system is said to have been so powerful, in some instances, as to cause the most terrible convulsions, and even sometimes the death of the priestess;§ in which case

* Those females who gave the oracles of the gods.
† Plut. Quæst. Græc., c. 9.
‡ Schol. ad Eurip. Phœn., 230; Plut. de Path. Or., c. 6.
§ Plut. de Orac. Def., c. 51.

another female was in readiness to take the place of the first.* Generally, however, the mundane agency threw her into a state of somnambulic or cataleptic trance, accompanied with more or less convulsions, such as we have already noticed as taking place from the action of powerful mundane influences upon the nerve-centres and muscular system of Bléton, Campetté, the Seeress of Prevorst, &c. It was while in this (as it was supposed, divine) trance that she revealed the will of the imaginary gods.

508. In this trance state of the Pythia, we witness the same phenomena of many of our so-called "mediums" and "clairvoyants;" and it is not to be disputed that the state of the nervous system is the same as that we have seen produced in some instances by certain drugs,—namely, a suspension of the controlling action of the *mind* over the brain, and a complete subjection of the brain to the play of influences from the external physical world.

509. It is in this state that the *presension* † (or divining power) of the brain becomes wonderfully developed, standing, as it does, in a general relation to all matter. We should now be able to see *why* this is; for it must follow that the nervous system, being in an exalted state of susceptibility, and the mind, whose prerogative it is to control the brain within certain limits of action, being suspended as to its prerogative, leaves the brain to be entirely controlled by any specific mundane influence from among the universality of them in nature. And as every event in time and space is a change of matter (or depends upon it), and every one change of matter is related to every other change of matter in space and time, it must follow that the change in the matter of the brain bears a relation to every other change of matter, whether *past*, *present*, or *to come*, whether *here* or in the *stars*. It results,

* Plut. Quæst. Græc., c. 9.

† Divination, according to the eminent Cicero (De Divenant, i. 1), depends upon a *presension* of things; and if it is the *mind* that *sees* when anything is seen, and the mind is conscious of its own acts, it inevitably follows that all true clairvoyance is the conscious act of the mind in seeing. To speak, therefore, of *un*conscious clairvoyance is a solecism, as clairvoyance is not without the conscious *sight* of the *mind*.

therefore, that the *presension* of the brain is not a foresight of the mind. But, as the mind (as in ordinary life) sees *by* the brain, or rather sees the outer world only by the influence of the outer world upon the brain, as in common sensation; so the mind can only *fore*see by the *pre*sension of the brain, except by the *divine action* directly upon the *mind*. But, an act of the *mind* being a *conscious* act, it can have no action without its own knowledge as a personal, responsible individuality.*

For, in all actions of the brain, it is either controlled by the agency of the *mind*, on the one hand, or by outer material agency, on the other. If the mind's agency is suspended, or if it allows the influx of the material influence, the brain, as a natural and inevitable consequence, must act according to its inherent susceptibility, and its law of automatic reflexion. The specific influence will, therefore, be reflexed back upon the outer world; and this reflexion will be, in the Pythia, called the oracle of the gods; in the mesmeric subject, somnambulism or clairvoyance; in the medium, communications from the invisible spiritual world; in witchcraft, the wizard's power.

510. But let us look a little further into this local mundane influence on the animal nerves. Several of the classical writers, in speaking of the origin of the Delphic oracle, agree that the place was discovered by shepherds from their first observing the effects of the local mundane emanation on the nerves of their sheep and goats. Diodorus,† of Sicily, and also Plutarch,‡ in referring to this

* In this is seen the difference between the inspiration of Christ and that of a heathen Pythia, or a modern so-called clairvoyant; and justice requires that the classification should here be made, namely, that with the Sibyl, the Pythia, the μαντεις, the *Iamids*, the *Branchidæ*, the Eumolpids, the Clytiads, the Telliads, and the Acarnanian seers, should fall in with Swedenborg, Davis, and our mediums. This is not said in ill-will, but from the force of truth. The *true* seer seeks not the divine in the trance, where the shows of the mundane play dreamily upon the brain, but consciously, as responsible spirit with the Omnipresent Mind, — the Ever-Present Father. This is Christ, — the other, the Swedish divine. The system of the last must perish, as that of the other lives forever.

† Diod. xvi. 26. ‡ Plut. de Defet. Or., c. 42.

circumstance, relate that some goats or sheep, coming near a natural aperture that extended into the ground, began to have spasms, and caper and dance in a very strange and extraordinary manner. The shepherd, who was at a little distance, seeing the mysterious spectacle which they presented, was exceedingly amazed; but soon collected himself, and approached to find out the cause. The creatures kept on their dance, like human beings bewitched around an enchanted spot. On reaching the place, and in attempting to inspect the aperture, he himself suddenly fell into a like state. Other persons approached the spot, and became in a like manner affected; and it was found that many of those affected by this local emanation were *suddenly gifted with an ability to foretell future events.* When they came out of this state, which was precisely of the character of our modern so-called clairvoyance, they had no remembrance of what they had said and done. It seems that after a number of persons had lost their lives in consequence of this strange influence upon them, while imprudently tampering with it out of curiosity, a college of priests took possession of the place, and built over it a rude temple, which was dedicated to Apollo, and the oracle was consigned to the care of a female.* When the priests wished to consult the oracle, they caused the priestess, or Pythia, to sit on the tripod, or elevated seat erected over the particular spot before mentioned. So soon, says Plutarch, as the divine emanation from the earth struck her, she experienced violent convulsions. Her face changed color, her hair stood erect, her breast heaved amazingly, her mouth foamed, her voice altered, and she struggled like one endeavoring to escape, until she had completely lost her consciousness, and became entranced. In this state the oracle was given.

511. In these symptoms we have every essential characteristic of the Seeress of Prevorst, who, among her native mountains, in particular localities, passed into the deep magnetic trance, wherein the brain, deprived of the

* Diod. xvi. 26; Plut. de Defet. Or., c. 42.

government of the mind, passes under the entire control of local mundane influences. And it is a singular fact, still further confirming this view, that Plutarch, in one of his attempts to account for the extinction of many of the *local* oracles, attributes it to "*changes in the natural exhalations or emanations of those places.*"

The diligent, honest student of our modern phenomena cannot fail to perceive in the foregoing an important bearing upon the main point of our researches. Indeed, the facts here presented open to us the same great arcana of nature that all the preceding considerations have led us to view, namely, the wonderful relation of the brain to universal and specific mundane influences; consequently, its relation to even distant points and events, both in space or time.

512. Again, in the history of heathen oracles generally, we find them divided into two classes. *First*, those that were local, or dependent upon some local influence, as we have already seen in that of Delphi. *Second*, those that were general; that is, such as were obtained from persons who could go into the trance in any place or at any time, like many of our "clairvoyants" and "mediums." The local oracles were, however, considered the most reliable, owing, as we must consider, to the trance being established uniformly under the same mundane influence.

513. Now, that *local mundane* influence has a very important share in our present and all similar phenomena of the past, is too evident to be readily cast aside. It is well known that some "mediums" cannot obtain the development of any of the phenomena,—especially the physical phenomena, such as the raps, for instance,—in some localities, while they can with the greatest readiness in others. It has been with the utmost difficulty that the physical phenomena could be obtained at all in Philadelphia, notwithstanding the great number of circles that have been formed there. While one circle was engaged several months before it could get a single response by the "raps," a Boston circle has been successful in one or two sittings. Indeed, in many cases, the "rapping power" has started up spontaneously in Boston, only on reading an account of

the rappings in other places. We find, also, the same difference of locality in the Western States generally, and also in New England. We do know of towns in this state where the most strenuous efforts have been made, by individuals, to obtain the physical phenomena, without the least success; yet in an adjoining town there were numerous localities where they could readily be obtained. And we have known of cases where a person capable of obtaining the physical phenomena in one section, would entirely lose it on going to another. A case of this character is related by Mr. Coggshall, in his History of the Spirit Rappings in Cincinnati, thus:

514. "During the early part of January, 1851, a clairvoyant, formerly of Cincinnati, paid a visit to some friends in Indiana. At the house in which she stopped, at Richmond, Wayne county, the mysterious sounds were heard so loudly that the persons belonging there were alarmed. When this clairvoyant," he continues, "is among her intimate friends, near Cincinnati, the *raps* are never made to her."* At Winchester, Ia., she communicated with friends by means of *raps*, readily and satisfactorily.

515. These may be called local "rappers," or persons who depend absolutely upon powerful local mundane emanations, in order to obtain the physical phenomena. And here the same relation to locality is witnessed that was observed in the case of the Seeress of Prevorst, and in that of Bléton and Campetté, and all such peculiarly sensitive persons. These persons in particular localities would have the stick turn in their hand, even in spite of their will; and in those localities where this curious phenomenon most readily occurred the Seeress of Prevorst most readily passed into the so-called magnetic state,— that is, into that state or condition of the nervous system wherein the controlling action of the mind is lost or suspended, and the brain passes under the sole dominion of mundane agencies. Hence her visions, catalepsies, trances, somnambulism, clairvoyance, and "rappings," and strange movements of

* See Signs of the Times, p. 65 (if I am not mistaken).

external things. And it is at this precise point that we see in the fact of the so-called "*haunted houses*" the phenomena of local mundane agencies, in relation to the human organisms, as well as to inanimate matter.

516. Now, it is quite certain that while some *old* houses have been beset with the phenomena usually attributed to the performances of spirits of persons who have been murdered, there are other dwellings, which were *new*, wherein no murder could have been committed, yet have been troubled with singular phenomena.* It is highly illogical, then, to conclude, because human bones were found in this or that old dwelling, that therefore the strange phenomena were the productions of demons.

517. Moreover, there have been many houses wherein murders have been committed, and the bones afterwards found under the hearth-stone or in the cellar, without there even having been a moment's disturbance by the usual phenomena of so-called haunted houses.

What presumption! then, how preposterous! nay, we might say, wicked and accursed, to build up so terrific a system of bugbear upon such limited, nay, false premises! Terrific system, we say; not so, however, to the reasoning mind, but to children and to the ignorant.

The houses in New York, mentioned in § 196, examined by Prof. Loomis, would, in an age of ignorance, or among an ignorant people, have been abandoned, in all probability, as haunted by the spirits of dead men. But in this age, under the illuminations of science, the power demonstrates itself to be a *mundane* agent. So science finds, everywhere she treads, a physical agent engaged in the production of every phenomenon.

* We shall have occasion to examine some of these phenomena by and by.

CHAPTER IX.

AN INQUIRY INTO LOCAL MUNDANE EMANATIONS, IN REFERENCE TO THE PHENOMENA OF "HAUNTED HOUSES."

Mysterious agencies in certain localities in Boston — William Howitt's accounts of the strange phenomena at the miller's dwelling — An inquiry into the local influences here — Reichenbach's Od manifested in the blue, misty forms — Arguments from the observations of European philosophers on local mundane influence — The relation of this agent to the nervous system of persons — Strange phenomena of the Blocksberg — Their association with witchcraft — Causes discovered — Reichenbach's deduction — Additional deduction by the author — The most difficult question.

518. THE further consideration of the phenomena of local mundane emanations is exceedingly important in this connection, as we would in our humble way effect here, what is being done abroad by more eminent minds, in demolishing the terrific haunts of superstition.

519. The views we have already presented on the subject of mysterious agents have brought to our notice many singular and hitherto unaccountable cases, which have occurred in this city, and among some of our best and most enlightened citizens. In our researches in this city we have found dwellings, haunted at certain intervals with phenomena which the uneducated and superstitious are always certain to attribute to spirits and ghostly influences. Were we at liberty to use names, we could refer to some of the most intelligent and respectable inhabitants of Boston, who have confidentially stated to us that, for a long period, they have been troubled with mysterious occurrences in their houses, which they have never been able to account

for, till on reading the earlier numbers of this work.* Not only have they had the "rappings," but in some cases still more remarkable things. One gentleman, who may at some future time allow the use of his name, informed us that when in particular localities he has always been troubled, even from a boy, with not only strange and unaccountable sensations, but has heard voices as of persons talking, when no persons were at the spot where they *seemed* to be. His investigation led him to discover that these voices were not altogether subjective or imaginary, as he had supposed, but depended upon something out of himself. He was always sensitive to some strange influence arising from fresh running water. "Without knowing why," says another person, "I never knew the time when I could draw water without shuddering and having a dread. I never can stand over a cistern or well without the same sensation, although in my mind I fear nothing." In one particular locality the house where he lived was subjected to ghostly influences. It was, however, only one particular room where the occurrences transpired. The full particulars of this case will be brought to view at another time, and we hope with his own signature. The facts, however, in this case, are so similar to many given by certain European writers on ghostly powers, that they would hardly be new, only as having occurred more immediately in our midst.

520. The fact it presents us is, that when a peculiarly sensitive organism stands at any local point where emanates a strong current of od, or the mundane agent, and another organism, even at a distance, stands in relation to the same, an action of the organism of the one will more or less effect physical results in the atmosphere of the other.

This, we are aware, is quite a new idea. We have not obtained it, however, by conjuration, but as an inevitable deduction of not only this, but of a vast array of well-attested cases.

521. In every country, and in every age, there have been developments like the following given by William

* As it was supposed at the time.

Howitt, of England, and well known to some of the most intelligent and worthy people of the kingdom.

522. "Between the railway running from Newcastle-on-Tyne to North Shields and the river Tyne," says Mr. Howitt, "there lie in a hollow some few cottages, a parsonage, a mill and a miller's house; these constitute the hamlet of Willington." It is the miller's house, in this hamlet, that, for a very long period, has been subjected, at intervals, to some of these most remarkable phenomena. This house stands near the mill, on a sort of little promontory, round which runs the channel of a water-course, which appears to fill and empty with the tides. The house is owned and occupied by Mr. Joseph Proctor, an honest Quaker miller. Mr. Howitt visited the spot, and made himself acquainted with the curious facts connected with it, and afterwards published them among his "Visits to Remarkable Places." The phenomena appear to be the following: A particular room of this house is not only haunted with strange sounds, such as those made by human occupants, when, indeed, no flesh and blood can be found in it; but when persons occupy it there is often such a disturbance, and such strange appearances of bluish lights and ghostly appearances, creating horrid sensations and swoonings, as to render it impossible to be occupied as a sleeping apartment.

523. Dr. Edward Drury, hearing of the above, and wishing to test the matter, proposed to Mr. Proctor, on the 17th June, 1840, to visit the house and occupy that part of it, as he wished to investigate the phenomena. Mr. Proctor acceded to the proposals. Mr. Drury arrived on the 3d July, about the time of the arrival of Mr. P., who had been absent for several days on business. After the house had been locked up, every corner was examined minutely. Dr. Drury had a friend to watch with him. The following is Mr. D.'s account:

524. After minutely inspecting every part of the house, provided with lights, "I sat down on the third story landing, fully expecting to account for any noises that I might hear in a philosophical manner. This was about eleven o'clock, P. M. About ten minutes to twelve, we both

heard a noise, as if a number of people were pattering with their bare feet upon the floor; and yet, so singular was the noise, that I could not minutely determine whence it proceeded. A few minutes afterward we heard a noise, as of one knocking . . . . among our feet! This was followed by a sound like one coughing in the haunted room; then followed a rustling sound, as of one coming up the stairs. At a quarter to one I took up a note, which I had accidentally dropped, and began to read it; after which I took out my watch, in taking my eyes from which, they became riveted upon a closet door, which I distinctly saw open, and saw also the figure of a female, attired in *grayish garments*, with the head inclining downward, and one hand pressed upon the chest, as if in pain, and the other, — namely, the right hand, — extended toward the floor, with the index finger pointing downward. It advanced, with an apparently cautious step, across the floor, toward me; immediately as it approached my friend, who was slumbering, its right hand was extended toward him. I then rushed at it, giving, as Mr. Proctor states, a most awful yell; but, instead of grasping it, I fell upon my friend, and I recollected nothing distinctly for nearly three hours afterward. I have since learned that I was carried down stairs in an agony of fear and terror." In another letter Mr. Drury says: "I am really surprised that I have been so little affected as I am after that horrid and most awful affair. The only bad effect that I feel is a heavy dulness in one of my ears. I call it a heavy dulness, because I not only do not hear distinctly, but feel in it a constant noise. This I never was afflicted with before."

525. We are to attribute much of this physical effect upon Mr. D. to his fright. But the question with the candid is, What was the cause of *this?* It is useless to endeavor to dismiss the question, and the thousands of cases similar to the above, with the senseless commonplace that it is all trick and imagination; for the facts will still haunt us, and even the scoffer is at any time liable to have them meet him in his path, when his philosophy will fail him, and,

like the sceptic Drury, he will lose his senses and his reason in his fright.

526. We are now, in order to obtain every possible point of view in this case, to observe the following more recent phenomena witnessed at this house, and testified to by four credible witnesses, "who," as Mr. Howitt states, "had the opportunity of scrutinizing for more than ten minutes."

527. These four persons saw, while standing on the outside of the said miller's house, a luminous body or appearance, which "glided backward and forward about three feet from the floor, or level with the bottom of the second story window, seeming to enter the wall on each side, and thus present a side view in passing. It then seemed to rest still in the window, and a part of it came through both the blind, which was close down, and the window, as it intercepted the view of the framework of the window. It was semi-transparent, and as bright as a star, diffusing a radiance all around.

528. As it grew more dim, it assumed a *blue tinge*, and gradually faded away "from above downward." There was no moonlight, nor a ray of light visible anywhere about, and no person near.

529. Mr. Howitt states further that he was assured, by another gentleman who had lodged at this house, that he had been strangely disturbed at night. "He had resolved, before going, that if any such noises occurred, he would speak, and demand of the invisible actor who he was and why he came thither; but the occasion came, and he found himself unable to fulfil his intention." Thus showing that he had taken for granted, if there was anything unusual, it must be by some ghost; and as there happened to be that remarkable thing which he believed to be ghostly, he had no courage to speak to it. He states that as he lay in bed he heard heavy sounds, as of a person stepping round upon the floor, and with a stick struck upon the banisters. When it seemed to approach his door, he lost all heart to call upon it, but sprang out of bed, and rushed to the bottom of the stairs.

530. Two young ladies also stated to Mr. H. that on stopping in the same house over night they had been annoyed. Not knowing, however, that the house was considered haunted, they supposed that robbers had gained entrance, and, therefore, gave alarm; when search was immediately made, without finding any cause for the sounds.

531. On another night their bed was violently shaken, and they thought the curtains were moved, even hoisted up; and so the next night they resolved to take the curtains down, and to sleep without them. On this night, "as they happened to be awake," and the chamber was somewhat light, they perceived "a *misty substance* of a *bluish gray hue*, which seemed to them to come out of the wall at the head of the bed, and through the head-board, in a horizontal position, and rest over them. They saw it most distinctly: they saw it, as a female figure, come out of and pass into the wall.

532. This apparent female form, however, was never seen to have eyes; sometimes the luminous appearance seemed to assume the form of a man, but always *without any head.* The same luminous appearance has also been seen to be suspended or resting over the well near the house.

533. These appearances and disturbances are stated to be only at intervals; and Mr. Proctor, proprietor of the house, has found records in an old book, which show that the like things occurred in an old house that stood on the same site, two hundred years before.

534. It is not, therefore, anything owing to the house itself, but to the *locality* of it; and what can we determine with regard to the peculiarity of this? Let the reader here dispossess himself of every ghostly notion, and turn his attention to the experiments of Reichenbach, as well as to the facts we have already presented regarding local emanations and influences.

535. It is a fact too well established by this philosopher to be readily cast aside, that certain substances, as well as all chemical action, and, indeed, every form of material change, not only evolves a new form of agency, which he

terms od or odyle, but also excite the phenomenon of light, flame, luminous ether or vapor, and that one of the prevailing colors of this is blue and bluish gray. He has also demonstrated that this new agent has a peculiar relation to, and influence upon, the nervous system; — that, indeed, it is the agent that establishes the sympathetic relation, not only between one organism and another, but also between a human organism and the vast world of unorganized matter; and that certain constitutions or temperaments are peculiarly and remarkably susceptible to its influence, even from birth; and, still further, that by certain derangements of the nervous system the whole organism, especially the nerve-centres, falls more readily under its influence.

536. He also shows by his numerous experiments, that certain metallic substances emit this force with greater energy and power than others. In immediate connection here, let the reader bear in mind what we have shown with regard to the influence of metallic lodes and veins of ore, especially the experiments of Thouvenel upon Bléton, of Ritter upon Campetté, and of Kerner upon the Seeress of Prevorst, and the conclusion must appear inevitable of the identity of forces.

537. If, then, the reader places these facts, with their deduction, by the side of the facts detailed by Howitt,— if he considers the peculiarity of location, the effects of the local influence on the nervous system, the blue and gray misty forms,— reason must inevitably decide for the scientific view, though a blind superstition will be rampant with the adjudgment.

538. True, Reichenbach, in his nice and delicate processes of experimentation, does not prove the odic agent to have *great* power; and who would suppose that in the equally delicate experiment of Matthucci upon the electric currents of the muscles, that this agent, while playing among the rain-drops of a summer's day, can shake the earth and the very heavens? Whoever supposes that, because Reichenbach did not show his od capable of making the table dance, that therefore it is not od that effects this

— that because his patients saw the odic *smoke* or *ether* flow over the *surface* of bodies, that, therefore, odic light *does not* and cannot, *under any circumstances, enter into* and pass *through* solid bodies, as seen at the miller's house, — must assume to know beforehand the utmost extent of its energies, and its infinite modes of action. None but the most superficial thinkers will overlook the numerous points of agreement, and see only the trivial discrepance.

We have made these latter remarks, because we have already noticed, what we anticipated in our introduction, that certain theorists will deny the relation of Reichenbach's agents to the so-called spiritual phenomena, because the baron nowhere proved that it moved tables, and produced raps without human contact.

539. We have, however, *independent* of Reichenbach, demonstrated the evolution of a new physical agent in relation both to the earth and the human organism, whereby external objects are moved in a most surprising and unusual manner; that, consequently, the spiritualist has no right to claim that the agent in the rappings is anything more than a physical agent, intimately related to the organism and to the earth. As they, on the one hand, assert it to be spirit agency, we deny this, and demand the proof, which, so far, they have not given; whereas, we, on the other, assert the agent that produces such phenomena to be physical, and so far we have proved our assertion. And here we demand of them, as honest men, to consider candidly our deductions and their facts; and let it be distinctly understood that we challenge their attention to our investigations and deductions. If we are in error in one point, we demand it of the spiritual theorists to demonstrate that point, and we will publicly recant. If they will show this work to contain a system of errors, we will call in every copy, and they shall be publicly burned.

540. It is not to be supposed that Reichenbach's investigations cover any more ground than he occupied; but it is not to be denied that the agent itself, which he has demonstrated to have an existence and action in everything, is indeed a *force*, which, though mild under one form of

evolution, may be under others one of the most powerful and terrific agents in nature. The mild form in which electricity was first known, made it a mere harmless plaything; it had as little significance to the ignorant in those days, as Reichenbach's od has to the same class in the present age. But, as new investigations opened new resources of the electric force,— as the Leyden jar and the voltaic pile became known, and when our own immortal Franklin had demonstrated that this earthly power was the same as that that shakes the heavens,— then it was proved that a general force of nature exhibits its mild or its tremendous energies precisely according to the circumstances and conditions of its evolution.

541. If, as Reichenbach has demonstrated, chemical action evolves the odic force and the odic light,— and if, as he has also demonstrated, certain metallic substances, and the friction of bodies, effect the like result,— it is not to be denied that the same substances and processes, below the surface of the earth, will, according to conditions and circumstances, have a more or less powerful influence upon sensitive persons, standing over or near those localities, since this agent is found to have a specific influence upon the nerve-centres of particular persons. Now, as before shown, it is exactly at this point that these demonstrations meet with those of Thouvenel, Ritter, Amoretti, Kerner, and a host of other savans, with regard to the phenomena of rhabdomancy.

542. Although we are unable to assert from absolute knowledge that there *are* unusual chemical processes, or metallic lodes, or any such like causes of odylic emanation in the localities of dwellings where the phenomena above described take place, yet the phenomena in all such localities bear such evident characteristics of this nature, that it requires no small degree of superstitious presumption to deny the analogy, and to appropriate the latter to the support of popular delusions.

543. It is well known that a class of superstitions is connected with certain localities,— places where, at intervals, strange lights have been seen, and strange sounds heard.

The heights of the Blocksberg, in Germany, are famous for the strange and startling scenes that have been witnessed there by hunters, charcoal-burners, poachers, and wood-cutters; and it was "on the Blocksberg that spirits, witches and devils, were believed to collect in great numbers at night." "Everything," says Reichenbach, speaking of this superstition, "has an origin; and now we see that this myth is not without some foundation. It was discovered, long ago, that there are rocky points on the Blocksberg which are strongly magnetic, and divert the magnetic needle; more accurate investigations have shown that these rocks contain fragments of magnetic iron ore,—for instance, the Floenstein, and Marcher, and others. The necessary deduction from this is, that they emit odic flames, and that these must be visible at night to sensitive eyes."

544. We are here to add another important deduction, namely, that as the odic force emanating from magnetic substances has a specific action upon the nerve-centres, and —as we have shown in a number of instances,—brings those centres into immediate relation to the substances or points whence issues the force,—and as the agent also induces in the brain the so-called clairvoyant sense,—it follows that those persons in the neighborhood of such localities as the Blocksberg, who are susceptible to the odic agency, will, without the reason being known, fall into trances, when they will be attracted to those localities, and either bodily or in the fancy of the brain pass to them. In the latter case, the brain is made to act in reference to such locality.

545. Now, it is a remarkable fact, which we have found exemplified in a great many instances (some of which will be noticed in the following chapter), that when the brain and nervous system are brought into the above-named condition, the odic flame or vapor, at the point to which the nervous system has this strong relation, will assume the human form, and, indeed, as we shall show, will have its action repeated there, as if the living being were present, instead of its ghost.

546. The feasts and sabbaths of witches are not therefore

a mere subjective fancy, but an outstanding representation, an action of the brain and nervous system repeated at a distant point, to which the former has become specifically related.

547. Now, it is this singular truth that unfolds, at once, not only some of the most bewildering mysteries of witchcraft, but those also of the so-called haunted localities, and the most difficult phenomena of the present day. It is not always, however, that the odic form will be eliminated, appreciable to the sense of sight.

That seems to depend upon conditions, partly on the side of the spectator, partly on the relative odylic condition of the local point occupied by the spectator, and partly upon the relative condition of the nerve-centres of the individual who is at a distance, and whose physical organism is represented in ghostly or odylic form.

548. The most usual phenomena presented are those which affect the sense of hearing. For example, the sounds of mechanics at work will at night frequently be represented in such localities, where the conditions of mundane agency are favorable.

549. According to what we have already shown, with regard to mundane emanations in the localities of mines, it would be natural to infer, that, if our views are correct, such strange phenomena should be found frequently to occur in those places. Accordingly, we find that strange knockings and the ghostly sounds of people at work in mines are facts well known to some of the most sensible men,— to overseers and superintendents, as well as to the workmen themselves. Says C. Crowe,* "There is a strong persuasion, I know, among the miners of Cornwall, and those of Mendip, that these visionary workmen are sometimes heard among them; on which occasion the horses evince their apprehensions by trembling and sweating." Of course, it would be quite impossible that a thousand exaggerations and superstitious notions should not grow out of the action of the wonderful mundane influences in relation to the nerve-centres, under such circumstances. It is generally believed, by the most

* Night Side of Nature, p. 280.

ignorant, that some horrid murder has been committed in such places; and on this account some of the most innocent and virtuous persons have fallen under suspicions of crimes that never have been committed in those places. Not a few instances of this kind have occurred in England and other European countries; and, according to present indications, in this country there is a class of persons fast verging to the same reprehensible whims. While, therefore, we would accept of the phenomena as the simple facts of nature, we are forced, as honest inquirers into their causes, to cast aside as worthless rubbish the vulgar superstitions with which they are so generally associated on the part of the ignorant.

Catharine Crowe's inquiries into the phenomena of the so-called haunted houses have been very extended and minute. Many of her accounts, however, are given in the language of the popular superstition, which she seems very much to favor. The reader of her work should therefore be exceedingly cautious of accepting her interpretations of mysterious phenomena.

550. The well-authenticated cases she has furnished afford indubitable evidence, in connection with the facts we have already advanced, that remarkable agencies are, in these special localities, brought out into wonderful development, and that those agencies (as developed in such places) are more or less frequently related to the organisms of particular persons, yet living, and at a distance, and in some cases representing the peculiarities of those who are dead. It is the latter class of facts (of which we have many in the present age and in this country) that staggers and confounds the reasoning powers of so many among us.

551. The error is in concluding that, because some of the characteristics of a dead being are represented in the phenomenal exhibitions of this mundane agent, that therefore the agent is no less than the soul or spirit of the dead person.

We shall in the next chapter present a class of facts which will throw no little light upon that most difficult question in these inquiries, and which do not seem to have been properly regarded. The facts will afford the reader a somewhat new view of nature, and of human relations.

CHAPTER X.

SHOWING STILL FURTHER THE RELATION OF LOCAL MUNDANE FORCE TO THE NERVOUS SYSTEM, AND OPENING THE MYSTERY OF THE PHENOMENA OF "SPIRITUAL MANIFESTATIONS."

THE mysterious phenomena brought to view in the last preceding chapter will now be still further considered in reference to their relation to the nervous peculiarities of certain persons.

552. If we take the case of Frederica Hauffe, commonly called the Seeress of Prevorst, we shall not only gain some clue to the agencies in action in the developement of the most wonderful phenomena of earlier times, but those now transpiring amongst us. Especially will this be found to result, when the facts in some other cases are considered in the same relation.

553. In chapters III. and IV. of Part First, we presented some facts relating to Frederica Hauffe which demonstrated the intimate relation of her nervous organism to the mysterious agencies of the physical world,— indeed, the almost entire subjectiveness of her brain to the plays of physical forces. Thus "it was remarked in her case, that from earlier childhood the 'hazel wand' would turn readily under the influence of emanations of force from mineral veins and subterranean currents; and that she, amid her plays over the mountain sides, would be suddenly stopped as by an unseen power, and suffer unaccountable tremblings; that she experienced the same sensations on passing over graves, or on sitting in a church under the floor of which the bodies of the dead were deposited."

This extreme susceptibility of her nervous organisms to earthly agencies developed itself still further, even in childhood, in a form of clairvoyance, or that peculiar *sensation* of the brain we have already observed to be produced under the action of drugs, and as we have seen in the Pythia of Delphi. "Thus," says Kerner, "on one occasion, when her father had lost some object of value, and threw the blame on her, who was innocent, her feelings being thereby aroused, in the night the place where the things were appeared to her in a dream."

554. What we would immediately draw attention to here, is the identity of the remarkable agent to which her nervous organism was so intimately related — in which, indeed, her brain seemed to act, which in turn acted upon it — with the Od of Reichenbach. Reichenbach, in his experiments upon sensitive patients, found that a new and strange form of agency from earths and metals had a specific influence upon the nervous system. Now, the same thing was observed by Kerner in the case of the Seeress. Almost every substance produced specific and very evident effects upon her nervous system, by being merely held in her hand. The experiments seem to have been made with great caution; and it was always observed that her left side was the most susceptible.

This, the reader will understand, coëxisted with her susceptibility to the same kind of influences emanating from the earth; and that in those localities where the emanation was powerful enough, "the action upon her nervous system, and through that upon a rod, was sufficient to cause its movement, even in opposition to her will. Her sensitiveness to these earthly emanations producing this singular result, is a fact so general in other cases, that nothing but the *pride* of learning or the contempt of ignorance can have the hardihood to deny it.

555. Let it now be noticed that this earthly influence not only had this singular effect upon the Seeress, but, as we have seen in the case of the Priestess of Delphi, it threw her into magnetic trances, or rather into those conditions of brain wherein the *mind* — the true spiritual personality

— had no power, no control over the brain — indeed, no directive action in it — but wherein the cerebrum, as well as the sensorium, played their part wholly in the mundane sphere. This fact stands side by side with that observed by Reichenbach in the case of some of his patients, namely, that the emanations of Od from certain substances, so affected the brain and nervous system as to suspend the conscious and voluntary powers, and to produce catalepsy, — the same phenomena, indeed, produced by the mesmeric operator,— and that the cataleptic condition is that which intensely heightens the action of the mundane agency upon the nervous system.

556. Now, in all those cases where the phenomenon of the singular movement of the divining-rod takes place, the movement depends upon a specific relation of the nervous system to the emanation of this mundane agent, as the emanation of od from metallic substances and subterranean currents of water. It follows, therefore, that it is the same mundane agent that Reichenbach has discovered, and named Od.

557. But here it must be observed that it is not the external od alone,— it is *that* in conjunction with the od of the *human organism.* It is the latter, then, that gives the characteristic phenomenon of the movement of the stick; and it is because the od force from the particular locality is specifically related to the od force of the organism, and the action of the one in relation to the action of the other, that the stick moves.

558. If we now compare this important fact with that exhibited in the case of Angelique Cattin, given in Part First, we get a clue to the prodigious amount of power that, under such conditions of the organism, may be evolved from it. In the case of Angelique, a condition of the nervous system was established which brought it into direct relation to this mundane agency. The point of nervous derangement appears to have been about the uterus; and it was from this point that the most powerful discharges of force took place, which instantly overturned chairs, tables, and everything related to her, even when at quite a dis-

tance. These discharges often caused shocks, and at times powerful spasms and contortions, resembling chorea or St. Vitus' dance, and such as the Seeress often experienced.

This case is an extreme one, and shows what strange phenomena take place when certain conditions of the organism are established which throw it into intimate relations with the od force of the outer world.

559. Now in all cases of haunted houses, the like conditions are fulfilled, namely, the emanations of mundane force in relation to specific conditions of human organisms, especially the nerve-centres. Where these conditions are permanently established, a dwelling will be permanently haunted. And not only dwellings, but particular localities, in hilly and mountainous regions especially, will be haunted spots. In such a place a man will not only hear strange sounds, but he will (as Goethe at one time, and the Seeress of Prevorst) see his own ghost. For it is in this mundane imponderable that the organic form of animal and man can reflect itself with all its characteristics. It is on this that every human being impresses the peculiarities of his life in the world; so that, after the material form itself has gone to decay, its representation — its ghost — still exists, as that of the star, Alpha Lyra, would still play its influence twenty years after the star itself had been blotted out of existence.

560. When the nervous organization of an individual is brought into rapport with this mundane imponderable, the action of the former will have its exact counterpart repeated in another place, even at a distance. Strange as this may seem to those who have never thought upon the thousands of phenomena attesting it, it is nevertheless a fact of nature. Let us look at a few of the many facts we have collected on this point. Take the phenomena presented in the case of the Seeress of Prevorst. The following we have before alluded to, and now give in connection with others. Thus says Dr. Kerner, her physician:

561. "As I had been told by her parents, a year before her father's death, that at the period of her early *magnetic state* she was able to make herself heard by her

friends, as they lay in bed at night, in the same village, but in other houses, by a knocking,— as is said of the dead,— I asked her, in her sleep, whether she was able to do so now, and at what distance. She answered that she would sometimes do it. Some time after this, as we were going to bed,— my children and servants being already asleep,— we heard a knocking, as if in the air over our heads. There were six knocks, at intervals of half a minute. It was a hollow yet clear sound, soft but distinct. We were certain there was no one near us, nor over us, from whom it could proceed; and our house stands by itself. On the following evening, when she was asleep, — when we had mentioned the knocking to nobody whatever,— *she asked me whether she should soon knock to us again;* which, as she said it was *hurtful* to her, I declined."

And yet, at no great interval after this, Kerner gives the following as having taken place at his house:

"On the morning of the 23d (of March, 1837), at one o'clock, I suddenly awoke, and heard seven knocks, one after another, at short intervals, seeming to proceed from the middle of my chamber; my wife was awakened also; and we could not compare this knocking to any ordinary sound. Mrs. H—— (the Seeress) lived several houses distant from us."

On the 30th of the same month, Rev. Mr. Herrmann came into *rapport* or special relation* with the Seeress, through the medium of psychological sympathy, as well as through the physical influence. Previous to this he had not been troubled with strange sounds at his house, but after that period he was awakened every night, at a par-

* In order to show this special relation that was established, we would here name the fact that Mrs. H. was, in a great part of her magnetic state, under a species of religious excitement, and at prayer. Mr. Herrmann sympathized with her in this; and now, to see the sympathetic reflection, we would add that simultaneously with the commencement of this rapping in his room he experienced an involuntary disposition to pray. Thus showing a double influence from Mrs. H.:

First, That of mere physical power.

Second, That from the psychological centres.

ticular hour, "by a knocking in his room, sometimes on the floor, and sometimes on the walls, which his wife heard as well as himself."

562. Not only did this happen at Kerner's and Herrmann's dwellings after coming in rapport with the Seeress, but others became troubled in the same way after they had been at her house and near her person. It was not so with all, however, but with those only who, as Kerner says, came into *magnetic relation* with her. This fact demonstrates its epidemic character, as we see of the same phenomena at the present day.

"Thus," says he, "Mr. Zenneck, a merchant of Stuttgart, related to me, that after spending the evening with Mrs. H—— there had been a singular opening and shutting of doors in his house in the night, and sounds like throwing of sand and gravel in his bedchamber. He resided not far from Mrs. H——." And he adds that "the same circumstance occurred to Mr. Wagner, an artist at Heilbronn." Again he says, on p. 64, "These sounds were not only heard in Mrs. H——'s apartment, but in other parts of the house,— even our own bedchamber,— as long as she inhabited the lower room. This was also the case in the other two houses she resided in; and these noises were also heard in the chambers of other people, sleeping under the same roof with her; as also strange sensations, as of pressure, &c. &c. Nay, not only so, but these sounds would be heard in the houses of persons into whose door she never entered — having been, indeed, for some months confined chiefly to her bed; *they were, however, those who visited her.*"

563. One of the dwellings occupied by her father was one of those localities where the peculiarities of mundane emanation were such as to develop, when occupied by human beings, all the characteristics of a haunted house, and had, indeed, been considered as such by former inhabitants. It would be natural, therefore, for the Seeress, whose nervous system was so remarkably subject to mundane influences, to exhibit (being its "medium") the

characteristic phenomena of the present day. The following is the language of Kerner:

"The house inhabited by Mrs. H——'s father formed part of the old cathedral. It had long been observed, by the various tenants who lodged in it, that many strange noises were heard,— as knockings on the walls and barrels in the cellars, throwing of gravel, rolling of balls, and even sometimes a musical sound like that of a triangle,— none of which could be accounted for; and at length Mrs. H——, and other members of her family, occasionally perceived a spectral female figure. Sounds, as of persons passing to and fro, were common in the room in which her father worked; and he was actually obliged to change his apartment, because an unknown animal frequently sat on his shoulder or his foot. A noise like the ringing of glasses was also frequently heard, but no investigation threw any light on the cause.

"There was a tramping up and down stairs, by day and night, to be heard, but no one to be seen, as well as knockings on the walls and in the cellars; but if, however, a person flew to the place, to try and detect whence the noise proceeded, they could see nothing. If they went outside, the knocking was immediately heard inside, and *vice versa.* However securely they closed the kitchen door,— nay, if they tied it with cords,— it was found open in the morning; and though they frequently rushed to the spot on hearing it open or shut, they never could find anybody. Sounds, as of breaking wood, of pewter plates being knocked together, and the crackling of a fire in the oven, were also commonly heard; but the cause of them could not be discovered. A sound resembling that of a triangle was also frequently heard; and not only Mrs. H——, but others of her family, often saw a spectral female form.

"The noises in the house became at length so remarkable, that her father declared he could stay in it no longer; and they were not only audible to everybody in it, but to the passengers in the street, who stopped to listen to them as they passed by."

564. It is useless for our spiritual theorizers to contend

that these phenomena were the productions of spirits, because the Seeress had a sense of spectres; for they must first demonstrate that a spectre is a veritable self-conscious personality — a responsible individuality. It is not to be denied that spectres are *representations*, and that there are countless numbers of them that may be aroused in the brain of not only man, but of animals; and it is a singular fact, demonstrated by phenomena, that everything that has ever come in contact with a man or beast will give to the brain of a sensitive person a spectral representation of the individual. A sensitive organism, therefore, on occupying a dwelling standing over a local point where the mundane emanation is energetic, will be subject to those influences which shall develop themselves in the strange phenomena of spectres and various sounds.

Now, it is well known that a human brain, being in that sensitive condition which we have seen to be produced by the agency of drugs, alcoholic drinks, as well as by pathetism, mesmerism, electro-biology, &c. &c., and as we have shown, in the case of the Delphic priestess, by the mundane emanation, can sense the characteristics of an individual, even at a great distance, by simply placing a lock of hair, or the handkerchief, or any other article that has been in contact with the distant individual, in contact with sensitive persons. Indeed, we have intimate friends who have, in their wakeful state, taken the autographs of persons living and dead,— even of those who had never been known,— and, by simply pressing the written paper between their hands, have received from it a clear and definite impression of the unknown. Dr. Buchanan, of Cincinnati, has given some beautiful cases of this character; and, if we are not mistaken, the honor is due to him as the modern discoverer of this wonderful fact of nature. Yet it was practised among the ancients as one of their choicest mysteries.

565. Some persons, on fulfilling the proper conditions for obtaining these phenomena, will not only have an impression of the individual's characteristics, but will have

an appearance of his spectre. This takes place equally with regard to the dead or the living.

Now this, as well as common sensation, depends upon the action which a specific physical influence produces upon the nerve-centres. Thus, as everything seen is specifically *represented* in an impression made upon the brain, so the impression made upon the brain by this, as we may call it, odic relation, is specific every way.

566. Now, every specific or definite impression upon the brain, of an outward thing, may, at any time, become a spectre,— a ghost, by its being revived. It may not only be so to the sense of sight, but to the sense of hearing, and the sense of feeling, and every sense. And, as every human being, in the same mundane relation, shall be affected by the extreme mundane emanation, according to the susceptible conditions of the brain and nervous system; so each shall be, more or less, or not at all, the subject of preternatural appearances and mysterious phenomena.

567. Hence, in the so-called haunted houses, where spectres have made their appearance, it has been to the sensitive alone,— to those, in other words, whose nervous system was in a condition to sense the strong peculiarities remaining of some former occupant of the dwelling. Hence, too, such sensitive persons, coming in rapport with a spot where there is buried treasure, will be subjected to hauntings, as they are termed. There are many authentic cases of this character on record.

568. It is not a little strange that the spiritualists of modern times have not seen that it is no more consistent to consider the apparition of a dead man as the veritable man himself, than it is to consider the apparition of a man who is alive, as the veritable man; and yet both are facts in nature.

569. But, it may be asked how it can be that a person occupying a dwelling can leave that, which, though unappreciated by any one else, shall act upon the nerve-centres of a particular person, and not only give a distinct sense of the absent individual, but represent itself in apparition. We know of no way to account for this ration-

ally, other than by the fact, that every particle, however minute, of every living being, is an exact representative of the whole organism, and that we touch nothing without leaving that which has been a part of ourselves, and, consequently, the *representative* of ourselves. Now, as we are constantly giving off these representatives of the states and conditions of our earthly being, wherever we are, and whatever we do; so, whoever comes after us, who has the sense that shall be affected by these, shall have represented on the delicately-sensitive brain (like that of the Seeress of Prevorst) all the sensuous peculiarities we exhibited at the time the representative particle was elaborated in the organism. And as each particle of the brain is a representative of the state of the mind at the time the particle was organized, so each of these shall represent to the sensitive brain the exact mental state of the departed individual. Mrs. Mettler, one of the famed "mediums," senses the cerebral characteristics of those she has never seen nor heard of, by placing the individual's autograph, folded in an envelope, in her hands; and, under a favorable condition of her brain, she might call up, in ideal vision, or even, perhaps, in apparent objective form, the exact representative ghost, whether the individual were dead or alive.

570. One of the most singular facts connected with this peculiar condition of the brain, which subjects it to the mundane power, is its contagious character. Kerner observed this in the case of the Seeress of Prevorst, and observed it as a general fact.

"A singular proof of this was offered by the case of a lady, quite unknown to us, who requested me to allow Mrs. H—— to touch her, when she was awake, for a severe pain in her liver. Mrs. H—— described her feelings exactly; but, suddenly becoming very red, she added that she could scarcely see with her right eye. The stranger, much surprised, said that she herself had been almost blind in her right eye for several years; but, knowing the malady to be incurable, she had not mentioned it to me. Mrs. H—— only recovered her sight by

degrees, the pupil remaining incontractible, as in cases of *amaurosis*. She was relieved by persons with sound eyes earnestly directing them to her dark eye for several minutes.

"On the evening of the 5th of September, 1827, I placed in the hand of Mrs. H—— a ribbon, on which was written the name of a sick lady, whose illness, as well as herself, were quite unknown to me; this ribbon she had doubtless worn or touched. Mrs. H—— had only held it a few minutes in her hand, when she was seized with giddiness, choking, and violent vomiting, together with pains,—especially in the ankle of the left foot,—anxieties, and irritation of the uvula. The hand was washed, and various means tried for removing these symptoms; but she became worse, and fell into a cataleptic state that resembled death, her body being quite cold. A blister I applied did not rise; and she only recovered after some days, and very slowly." *

571. That a peculiarity of nervous condition should be so contagious, may be thought strange; but it has been frequently observed that "if the seer, in the moment of second-sight, touches another person, or *animal*, that person, or *animal*, is endued with the same faculty also. A horse will break into a sweat, and refuse to advance, when the rider sees a vision." This, however, will depend (so far as the effect upon animals goes) upon whether the "seer" is thrown into this nervous condition when under the influence of a strong mundane emanation; then, as in the case of the young officer mentioned in Part First, whose dog became so strangely affected, there is a singular rapport established between the man and the animal. We shall have occasion in another place to refer to a number of curious cases of this character.

572. The epidemical character of certain forms of nervous derangement is one of the most interesting facts that falls within the province of these investigations; and though it is somewhat out of place here to touch upon it,

* See Seeress of Prevorst, p. 37.

yet it seems pressed upon our attention from the facts presented in the earlier pages of this chapter, which show that the state of the nervous system on which depends the "rapping" phenomena is not only endemic, but epidemic also. It was, in all cases, according to the accounts of Kerner, only particular persons inhabiting certain localities whose dwellings caught the infection of the rappings and spectral influences. So in the present day; those whose organisms can easily fall into intimate relation with the mundane emanations will have the rapping, by *first going where the rappings are.* Like the cases given by Kerner, which we have already cited, they will be likely to have the phenomena whether they will or no,— especially if they are foolish enough to comply with the conditions laid down for becoming "mediums," namely, to withhold the controlling power of the *mind* over the brain, by becoming "*passive.*" This throws open the avenues to the delicate nerve-centres for the free entrance of the contagion of nervous disorder, and the play of mundane powers. We have some important facts to present on this point, which, as they belong to another class of considerations, we shall defer for the present, and draw the attention of the reader to the main fact before us, namely, that of the production of the physical phenomena which shall characterize or represent intelligence.

573. The fact that the brain's action may and does take place in the sphere and under the influence of mundane agency, independent of, and even in opposition to, the mind, as a reasoning, voluntary, and conscious personal agent, is not and cannot be denied. Neither can it be denied that the brain, in all its actions, *represents* intelligence, whether it is thrown into action by the agency of the mind itself, or by the irritations of a drug, or by the mesmerizer's influence, or by the emanations of some mundane agency, as with the priestess of Delphi. The most notorious example of the first of these facts we have found in the case of the Seeress of Prevorst. For seven years she was, according to Kerner's showing, under the *supreme* influence of material agencies. *In* these her brain acted, and on *it*, they,

in turn, cast their influences. And it is in her case that we gain a clue to the whole mystery of our present mysterious phenomena.

574. In her magnetic state, wherein her brain had lost the controlling power of the mind, and had become subjected to the material agencies, she is said to have produced sounds at a distance, and many who had come in close rapport with her became troubled afterwards with these phenomena about their dwellings. Kerner states it, also, as a fact, that at the time of her father's death, while the body lay in the coffin, miles distant, with two physicians present, an exclamation made in her sleep was heard by one of the physicians as if she had been present, or as if the dead had come to life. Here is Kerner's language:

575. "On the 2d of May, about nine o'clock at night, Mrs. H—— exclaimed in her sleep, 'Ah! God!' She awoke as if aroused by the exclamation, and said that she had heard two voices proceeding from herself. At the same hour that this happened, Dr. Föhr, of Bottwar, the physician who had attended the deceased, being with an uncle of Mrs. H——, in a chamber next to that where the body lay,— in which last there was only the corpse,— heard the words 'Ah! God!' so distinctly that he went to see who was there, but found only the body. Dr. Föhr writes me on the subject: — 'After my arrival at Oberstenfeld, where I found Mr. W—— dead, I distinctly heard, from the adjoining room where the body lay, the words — "*Ah! God!*" I thought it proceeded from the coffin, and that Mr. W——'s death had been only apparent. I watched him for an hour, till I was satisfied he was really gone.' The uncle heard nothing. It appears that there was nobody in that part of the house from whom the voice could have proceeded." Here it would seem that the sound was subjective; still we have here the result of a really propagated impulse, from the brain of the Seeress to the sensing brain of the physician. This was, indeed, as really a physical effect produced at a distance, as if it had been a positive objective sound, for the effect perfectly represented

not only the Seeress' brain, but the action of her vocal organs.

576. The wonderful sounds heard about her father's house, as the tramping of feet and the opening of doors, and, indeed, the actual opening of doors by invisible agency, are supposed to be unaccountable, except by reference to spiritual powers; and yet, how disembodied spirits can do this without physical agency cannot be seen. We believe it now to be generally conceded, that in case the physical phenomena of the present day are developed through the agency of spirits, they have to employ physical powers.

Now, we find the physical powers to be *mundane*, and that the very *conditions* for obtaining a medium throw the person's nervous system out from under the control of the real spiritual agent,— the mind,— and leave it to the play of the *mundane* power. If the mundane power, acting through a human organism, can twist a stick held in the hand, or throw it into rotary motions, in spite of the will and the reason,— if the same mundane power, acting through the organism, can overturn tables, twist a chair out of stout men's hands, move a chest with three men on it, lift a tub with a man in it, and all without the control of the spiritual power, and even in spite of it,— who shall stamp his foot upon the mark, and say, "Hither and no further"?

577. Is it not more likely that Deity is opening to us the facts of our own wonderful nature, that we may learn wherein our highest nobility consists, than that he is sending legions of demons, to make us bury our reasons, and become fanatics?

578. What shall be done with the following case? It certainly shows a strange and hitherto unknown physical agent, in or by which the brain may act even at a great distance, and produce physical results perfectly representing the cerebral action when the mind's controlling power is suspended.

Rev. Joseph Wilkins, an English dissenting minister, relating the case of himself, says: "Being one night asleep, I dreamed that I was travelling to London, and, as it would

not be much out of my way, I would go by Gloucestershire, and call upon my friends." Accordingly he seemed to have arrived at his father's house; but, finding the front door closed, he went round to the back, and there entered. The family, however, being already in bed, he seemed to ascend the stairs and enter his father's bed-chamber. He found him asleep; but, to his mother, who seemed awake, he said, as he walked round to her side of the bed, "Mother, I am going a long journey, and am come to bid you good-by;" to which she answered, "O, dear son, thou art dead!" This, understand, was but a dream, to which this gentleman at the time attached no importance.

He was, however, greatly surprised, when, soon after, he received a letter from his father, addressed to himself, *if alive*, or, if not, to his surviving friends; begging earnestly for immediate intelligence, since they believed him dead. For that on such a night (that on which their son had his dream) he, the *father, being asleep*, and *Mrs. Wilkins, the mother*, being awake, she had distinctly heard somebody try the fore-door, which being fast, the person had gone round to the back, and there entered. She had perfectly recognized the footstep to be that of her son, who ascended the stairs, and, entering the bed-chamber, had said to her, "Mother, I am going a long journey, and am come to wish you good-by." Whereupon she had answered, "O, dear son, thou art dead!" Much alarmed, she had awakened her husband, and related what had occurred, assuring him that it was not a dream, for that she had not been asleep at all.

Mr. Wilkins remarks that this singular circumstance took place in the year 1754, when he was living at Ottery; and that he had frequently discussed the subject with his mother, with whom the impression was even stronger than on himself. *Neither death nor anything else remarkable ensued;* and he had no idea of a journey.

579. This is easily accounted for by the method we are considering this class of phenomena; and we can see no other wherein there are not insuperable difficulties. In this case we have again the condition required for the play

of mundane powers in reference to the brain; and that in which the brain, as a point, being irritated, may act, and, by the mundane agency, represent its action (as in this case) fifty miles or more distant. This to many, at present, may seem almost as incredible as that of the electric telegraph a few years before its establishment.

Other cases of a similar character present themselves, all of which demonstrate that when the brain acts under an irritant, and consequently independent of the mind's control, if it takes place under specific relation to any local point related to this particular condition of the brain, a result will be produced exactly representing the specific action of the brain.

CHAPTER XI.

CEREBRAL INFLUENCE UPON MUNDANE AGENCY, CONTINUED.

580. We shall now present additional facts which exhibit the remarkable relation which the brain sustains to mundane powers, when the former is deprived of the controlling influence of the mind, and brought into rapport with distant points. It is in this condition, as we have seen, that the cerebrum of the somnambule, the clairvoyant, the dreamer, and the "medium," acts. It is in this condition, and through the mundane power, that distant physical representations of the brain's action will take place. Indeed, this is the grand fact throughout all the wonderful phenomena of the present day, where physical effects are produced of the class we are describing; whether occurring in the immediate presence of the "medium," or otherwise,— whether it be in the production of sounds, opening doors, moving tables, writing without visible hands where no person is present, and a hundred other such-like strange things.

581. We have shown that the act of dreaming, as well as that of somnambulism, clairvoyance and insanity, is the action of the cerebral ganglia, without the controlling action of the mind; and that the brain, and even the whole nervous system, in this condition, stands in a new and direct relation to the outer physical world, through the medium of the mundane power.

582. Now, it is a principle of universal physical nature,

that two related objects, standing at two local, related points, will mutually communicate each other's affection. Thus, when the one is affected, the other shall, more or less, instantly represent the other's condition. It is not always necessary, however, that there should be a special relation of the two *local* points, if the two objects that occupy them are related; but it is always necessary that the two objects should be related, as where one pair of a voltaic pile must stand in intimate re-relation with the others in the same series.

583. It may not be readily seen *how* the *brain* and nervous system of a man can stand in such a relation to distant physical objects as to affect them according as it is itself affected, because it cannot be readily seen *how* the brain can, in its action, be an adequate cause for such a result. It is not to be stated, however, that the *brain* is an adequate cause for this, considered in itself.

But the brain, acting solely in the *realm of imponderable mundane agency*, *can produce physical effects* on a *distant physical object*, providing it stands at the time in relation to that object. Thus Mr. Wilkins' cerebrum, at a distant point, produces, through the intermediate agency of the imponderable, an effect at home, as if his own physical presence were there. So the brain of the drummer of Tedworth, to which case we shall soon refer, produced, through the same imponderable agent, an effect at a distance upon his drum, and upon the doors of the house where his drum was, as if he himself were there. So, as we shall see, the exasperated pedler produces physical effects at the house from which he had been repulsed. In each case, the effects correspond with the cerebral condition of each individual. We have no lack of similar cases; we could, indeed, fill a volume with just such examples, and each as well authenticated as any phenomenon of the present day. Take the following:

584. Dr. Binns relates that a gentleman dreamed that he was pushing violently against the door of a certain room, in a house with which he was well acquainted; while the people in that room were, at the same time, act-

ually alarmed by the violent pushing against the door, which it required their utmost force effectually to resist. As soon as the attempt to burst open the door had ceased, the house was searched, but nothing discovered to account for the disturbance.

In the act of dreaming, as we have shown, the mind, the responsible agent, is suspended as the controlling power, and the brain, under the influence of an irritant, plays automatically. In the case above, the brain was acting in relation to a particular point of matter. Now, it is certain that the simple action of the brain was not sufficient to resist the muscular force of those persons. But the mundane imponderable in which the brain had its play was sufficient to have raised the house from its foundation, if thrown into concentrated action. Indeed, we have facts of the present day, showing that, in a particular locality, by a specific cerebral excitement, a house, and the ground for some distance around, was shaken as by an earthquake. This will not appear incredible, when it is learned that often the slightest disturbance in the equilibrium of an imponderable agent will cause the most terrific phenomena, and that the brain stands intimately related to such an agent of the earth, which, in its accumulated energies, has devastated whole townships.*

585. Here, as in the case of Rev. Mr. Wilkins, and the instances given in the case of Frederica Hauffe, the Seeress, we observe the same conditions of the brain, namely, 1st, The suspension of the controlling power of the mind; 2d, The irritation of the brain, and its action with regard to a distant related point. And here, as we have before presented, the brain's action was in the great power of the world in which the brain stands as a material point, and *from* which it, as a *representative* of intelligence, of

* In studying into the phenomena of tornadoes, in connection with these investigations, we have found them divided into two classes: 1st, Those which have their source in the atmosphere in relation to the earth; and 2d, Those which spring suddenly from the earth at a particular locality. The latter are generally the most terrific and destructive in their course. The earth is shaken as in an earthquake, and frequently emits sulphurous gases.

thought-power and will-power, projects its *representative* action, through the medium of the all-pervading mundane imponderable. The whole secret of animal magnetism lies in this fact, and its knowledge is the philosophy of this world-wide mystery.

586. In order to exhibit still further the same profound principle of nature we have already presented in the foregoing cases, we shall now turn to consider the analogous phenomena developed in the so-called witchcraft of former times.

What we have already seen exhibits the action of the brain and nervous system in or with the mundane agency, when the mind, as the responsible and controlling agent, is suspended, as in mesmerism and sleep.

The facts we shall now present show the representative action of the brain in the same material relation, producing physical results at a distance, without the entire suspension of the mind, but without, in some cases, the consciousness of participating, as we now witness among our "mediums."

587. Nicholas Desbaro, in Hartford, Conn., having unjustly detained a chest of clothes belonging to another man, the former became wonderfully tormented at his own house by various poundings and other phenomena, such as we have already noticed, as the unaccountable movement of various things about his house. "And it endured for divers months," says Rev. C. Mather; "but, upon the restoration of the clothes thus detained, the troubles ceased." *

588. It is astonishing to notice the numerous well-authenticated cases of the same character to be found everywhere,— confined to no particular age or country, though occurring only in particular localities. We have the account of one of this kind having occurred in Portsmouth, N. H., in 1683, at the house of George Walton. He, it seems, was suspected and charged by a woman with having unjustly "detained some land from her;" after which, for quite a period, his house was strangely beset with unaccountable disturbances, all of them representing revengeful passion, in the destruction of property, and dismal noises.

* Mather's Magnalia, B. VI., p. 69.

He also found the same thing to meet him not only at home, but even in particular localities away from home.*

589. Another singular case related is that of "Mr. Philip Smith, aged about fifty years, a son of eminently virtuous parents, a deacon of the church in Hadley, Mass., a member of the General Court, a justice in the county court, a selectman for the affairs of the town, a lieutenant of the troop, a man of devotion, sanctity, gravity, and, in all that is honest, exceeding exemplary. Such a man was, in the winter of the year 1684, murdered with an hideous witchcraft that filled all those parts of New England with astonishment. He was by his office concerned about relieving the indigence of a wretched woman in the town, who, being *dissatisfied* at some of his just cares about her, expressed herself to him in such a manner that he declared himself thenceforward apprehensive of receiving mischief at her hands."†

This expectation, on his part, of receiving mischievous influences from this woman, was sufficient, if the local conditions of mundane force were favorable, to cause his disturbance by the cerebral action of the woman in reference to him or his house.

Accordingly we find, that soon after having fallen ill, with a derangement of the brain, he incessantly talked of the woman, and of her ghost in his room; and his "gallipots of medicines" would be "unaccountably emptied. Audible scratchings were made about the bed, when his hands and feet lay wholly still, and were held by others." There was an *appearance* of lights sometimes on the bed. The bed would be unaccountably shaken, as in other cases we have mentioned. Amid these strange occurrences the man died; and "divers noises were also heard in the room where the *corpse* lay, as the clattering of chairs and stools, whereof no account could be given. This was the end of so good a man. And I could," continues Mather, "with *unquestionable evidence*, relate the tragical death of several good men in this land, attended with such preternatural circumstances."

* Ibid. † Ibid. p. 70.

590. Now, it cannot in reason be admitted that either a witch or a disembodied spirit could effect, in this way, the disease and death of an individual. There was, in the above case, *first*, a lack of the controlling power of the mind over the cerebral and nervous conditions, as seen in the impression made by the woman, in consequence of which the brain and nervous system were exposed to the external physical influences. This itself was a disease, as is witnessed in periods of epidemic disorders of every character, when the fearful, and those who have little or no self-control, are generally the victims. This is most remarkably exemplified in the history of nervous epidemics in Europe during the dark ages. It is not, however, the fear itself, but the act of *belief*, or *expectation*, that in such cases is an accompaniment of fear; for in cases where there is no fear, but merely an expectation or belief, the result follows.

It is, then, in consequence of the organism falling under the controlling *influence of mundane* agencies, that gives the result. But this condition of the organism would not have taken place while the mind or reason held the predominant influence, except it might be in cases where the vital centres are invaded by a direct, palpable, physical agent, which we are not considering here.

591. Now, when we consider that in the above individual cases we have the fact developed, that in particular localities, by the establishment of specific cerebral and nervous relations, physical effects have been produced at a distance without any *apparent* adequate cause, we have already unlocked the mystery of our present wonderful phenomena.

Let us observe the same wonderful law in the following case:

592. Baron Dupotel relates the following,* which occurred at Rambouillet, in the month of November, 1846.

Some travelling merchants called early one morning at the door of a farm-house, belonging to a man named Bottel, and demanded food; which the maid-servant gave them.

* See Night Side of Nature, p. 384

when they left. A while after, one of the party returned, and demanded more, which being refused, the man showed resentment, uttered threats, and turned away. The same night, at the supper-table, the plates began to dance, and roll off the table. The girl, going to the door, and chancing to place herself *just where the pedler stood*, was seized with convulsions, and a whirling motion. The carter, who was standing by, laughed at her, and out of bravado placed himself *on the same spot*, when he felt almost suffocated, and was so unable to command his movements that he was overturned into a large pool in front of the house. Upon this, they rushed to the curé of the parish for assistance; but he had scarcely said a prayer or two, before he was attacked in the same manner, and his furniture beginning to oscillate and crack as if it were bewitched, which exceedingly frightened the poor people. After a time the phenomena intermitted, and they hoped all was over; but presently it began again, and this occurred more than once before it wholly subsided.

593. In this case we have a still further development of that profound principle of nature,— namely, the relation of the centres of the living automatic man to the occult powers of nature.

We find here the same mystery that had exhibited itself in preceding ages in the mania of witchcraft, and in many of the phenomena of haunted houses. We need not suppose that the pedler who turned from the door in passion really intended to produce these phenomena; and yet, admitting the phenomena, they are not to be rationally accounted for otherwise than by admitting that his cerebral condition represented itself in these phenomena. Before we make any deduction with regard to this point, we will see what the following case will testify with regard to the influence that living beings have exerted even at a distance, depending upon the mundane agent.

594. The singular case of the Drummer of Tedworth, in England, will throw still further light upon this mysterious subject. It seems that Mr. John Mompesson,* of Ted-

* See *Sadducismus Triumphus*, by J. Glanvil, London, 1726, p. 270

worth, in the county of Wilts, about the middle of March, in the year 1661, being in a neighboring town, and hearing a drum beat, inquired of the bailiff of the town, at whose house he was stopping, what it meant. The bailiff answered that they had for some days been troubled with an idle drummer, who demanded money of the constable by virtue of a pretended pass, which he thought was counterfeit. Upon this, Mr. Mompesson sent for the fellow, and asked him by what authority he went up and down the country in that manner, with his drum. The drummer answered that he had good authority, and produced his pass, with a warrant under the hands of Sir William Cawley, and Col. Ayliff, of Greatenham. The pass and warrant were both found, on examination, to be counterfeit. He was therefore conveyed by a constable to a justice of the peace, for trial. Whereupon he confessed, and begged earnestly to have his drum, which was promised him in case he was, as he had asserted himself to be, Col. A.'s drummer. The drum was therefore left with the bailiff, and the drummer was released.

In April the bailiff sent the drum to Mr. Mompesson's house, just as the latter was about leaving on a journey to London. Soon after leaving home, Mr. M.'s family began to be very much disturbed by sundry strange sounds about the house, as of persons trying to break in. This continued at intervals, until Mr. M. returned. "And he had not been home above three nights, when the same noise was heard. It consisted of poundings on his door, and on the sides of the house. Pistols in hand, he went about the house. Instantly, on going to one door, the sounds would be made at another. On going outside, nothing could be seen, but still the sounds would be heard. On returning to bed, it commenced on top of the house, and resembled a species of *quick-pace drumming*. After this, the sounds became very frequent, usually five nights together, and then they would intermit three."

595. The noise "constantly came *as they were going to sleep, whether early or late.* And, after a month's disturbance on the outside, *it came into the room where the*

drum lay, four or five nights in seven, within half an hour after they were in bed, continuing almost two hours, beating on the drum and on the doors," &c. "The sign of it, just before it came, was, they heard a hurling, as if in the air, over the house; and, at its going off, there was *the beating of a drum, like that at the breaking up of a guard.* It continued in this room for the space of two months, which time Mr. Mompesson himself lay there to observe it. In the fore part of the night it used to be very troublesome, but after two hours all would be quiet."

596. At one time there was a cessation for three weeks. After this, "it returned in a ruder manner than before, and followed and vexed the young children, beating their bedsteads with that violence that all present expected when they would fall in pieces." In laying hands on them [the bedsteads] no *blows* would be felt, but they would be felt to shake exceedingly. "For hours together there would be drummed out the *tat-too, cuckolds, round-heads and several other* points of war, as well as any drummer could execute. Then there would be scratching sounds under the children's beds. The children would be lifted up in their beds. If they were taken into other rooms, the sounds would follow them there, and, for a while, haunted none particularly but them. A board in their room was moved backwards and forwards and up and down towards a servant, who requested it to move thus, which was observed by a whole room-full of people, and during the day-time. At night the minister and many neighbors came to the house; and then, in sight of the company, the chairs walked about the room of themselves. The children's shoes also flew about, and every loose thing moved about the chamber. A 'bed-staff,' for instance, moved towards the minister, as if attracted, and there rested quiet, without moving further.

597. "Mr. M., perceiving that it so much persecuted the children, lodged them out at a neighbor's house, taking his eldest daughter, ten years old, into his own chamber, where the sounds had not been for a month before. As soon as she was in bed, the disturbances commenced

here again, continuing three weeks,—*drumming* and other sounds.

"It was observed that it would *exactly answer*, *in drumming*, *anything that was beaten* by persons present, or any tune *called* for."

598. Mr. M.'s servant was next seized with the infection. "He was a stout fellow, and of a sober conversation. He had remained free until now, when all at once his bed-clothes would unaccountably creep off the bed, and it required considerable skill to keep them on. His limbs would become paralyzed, or seized with rigid spasms; *but if he could get hold of his sword, this spasm would leave him.*

599. "A little after this, the son of a gentleman for whom the drummer had worked came and told Mr. Mompesson what the drummer had said to him in the prison, which was the following: The drummer asked of several who came to see him, from Mr. M.'s neighborhood, 'What news in Wilts?' To which they replied, they knew none. 'No?' says the drummer; 'did you not hear of a gentleman's house that was troubled with the beating of drums?' They told him again, if that were news, they heard enough of that. 'Ay,' says the drummer, 'it was because he took my drum from me; if he had not taken away my drum, that trouble had never befallen him; and he shall never have his quiet again, till I have my drum, or satisfaction from him.'* These words were not well taken by Mr. M., and, as soon as they were in bed, the drum was beat upon very violently and loudly, giving the drummer's tunes.

600. "Strange singing was also heard. And one night, about this time, lights were seen in the house. One of them came into Mr. Mompesson's chamber, which seemed *blue* and *glimmering* (see Reichenbach), and caused great stiffness in the eyes of those that saw it. The light was seen also four or five times in the children's chamber. The doors also were opened and shut without the contact of any mortal present.

* See Mr. Mompesson's Letter to Mr. Collins. Preface to Second Part of *Sadducismus Triumphatus*, p. 221.

601. "During the time of the knocking, when many were present, a gentleman of the company said, 'Satan, if the drummer set thee to work, give three knocks and no more;' *which it did very distinctly, and stopped.* Then the gentleman knocked, to see if it would answer him, as it was wont; but it did not. For further trial, he bid it for confirmation, *if it were the drummer*, to give five knocks and no more that night; *which it did*, and left *the house quiet all the night after.* This was done in the presence of Sir Thomas Chamberlain, of Oxfordshire, and divers others. At another time, it played four or five several tunes on one of the doors, and then seemingly went off in the air. At another time, when a blacksmith was stopping over night, they heard the *imitations of a smith shoeing a horse.*"

602. Mr. Glenvil, who gives this case, visited the house, and by his own careful observations confirms what others had observed. He noticed one remarkable phenomenon, which many others had also witnessed,— that of a panting sound in the room where the children lay. "The motion caused by it was so strong," says he, "that it shook the room and windows very sensibly."

603. "A little child, newly taken from the nurse, was now seized with spasms and fright; and the other children were also affected so that they had to be removed again. There was a purring sound in their bed, like a cat. The clothes were raised up, and 'six men could not keep them down.' The children were affected with spasms in their legs, which were irresistibly beaten upon the bed-posts." Thus we have not only the epidemic character of this disorder, which is also represented in our present mania, but the same characteristic symptoms are exhibited in both.

604. The drummer, on account of saying what we have already mentioned, was tried as a witch, and condemned to transportation. By some means he escaped, and returned. "And 'tis observable," says our author, "*that during all the time of his restraint and absence the house was quiet, but as soon as ever he came back at liberty the*

disturbances returned."* So we have known it in our "rappings."

605. Now, it is to be observed here, that while the *drum* was retained at the bailiff's house there was no disturbance, although the relation between the drum and the drummer was the same, aside from local mundane relation, as when the former was at Mr. Mompesson's house. It would naturally follow, then, taking into consideration the preceding facts, that in this case the phenomena had to do with the *location*,— the place where there was a more concentrated emanation of mundane agency. Thus the drummer being related to the *drum*,† and the latter being placed at a *given point* where this preëxisting relation, already existing, could be readily developed in phenomenal display, we have as a result the fulfilment of this law. Soon after the drum was taken to Mompesson's house, it was played upon precisely as if the drummer was present, rolling out his tat-too, his cuckolds and round-heads, as he had done a short time before in the streets of the neighboring town, when in palpable contact with the drum.

606. In this case, therefore, we have what we have before seen in the numerous cases we have presented, namely, representation of cerebral action in the physical phenomena. The drummer's habitual cerebral action would be naturally kept up after he had been deprived of his instrument; and as it is the brain that represents its action in the outer physical phenomena, and as the brain's action represents intelligence, we have in this case a perfect parallel with the present so-called spiritual phenomena.

607. Again, we have also presented, in the drummer's case, the fact of the peculiar relation which the members of Mr. M.'s family sustained to the drummer through the mundane agency, and therefore the effects of his distant nervous action upon their nervous system; and as this form of ner-

* Ibid. p. 280. Baxter confirms the above story, having seen a number of the witnesses who were living in his days. See his Certainty of the World of Spirits, p. 19.

† We shall soon have occasion to show the facts of a peculiar relation which becomes established between a person and the thing, and even the place, to which he has become attached.

vous affection is communicative, as we everywhere see at the present day, so we witness the communication of it in the Tedworth family from one member to another.

Again we see in this the fact of favorable locality — the mundane point — at which, by the establishment of specific relation (which took place when the drum was taken to the Tedworth house) the drummer's cerebral action would be exactly represented in physical phenomena, as we have seen in the case of the Seeress of Prevorst, and the numerous other cases we have presented.

608. Now, how does the candid reader think these cases compare, as to the fact of cerebral representative action, in the physical phenomena of the "medium" whose characteristic orthography is manifested in the "raps," the "tipping," as well as the "hand-moving"? Theory will blind the minds of men to all that does not reflect itself through that little tube. But he who, for the sake of truth, *seeks it*, must be convinced that the spiritual theory is pure assumption throughout, and lends not one ray of light that helps to solve the problem of our nature and its relations. Let us see.

609. Thus, if we take the facts presented in this chapter, and compare them with those presented in § 352, where the medium's habitual characteristic orthography is represented in the "raps," we have the inevitable deduction of the same law of material forces influenced by *cerebral action*, and this latter action characterizing itself in the action of the physical or mundane force producing the phenomena. As the cerebral action in the drummer characterized itself in the action of mundane force at Tedworth, so the cerebral actions in our circles characterize themselves in the phenomena of the drumming of tunes, of thrumming the strings of the violin. As the cerebral action of the man whose case is related by Dr. Binns (see p. 287) was exactly represented in the violent pressing open of a door, and its resistance to the muscular effort of other persons, so the cerebral action of members of a modern circle will be characterized in the movement of tables, chairs, *this way or that, as the circle request.* And as the so-called clair-

voyance, and dreaming, and insanity, are but the action of the brain independent of the mind, and as in each and all, by fulfilling the laws of local mundane relations, these cerebral actions may represent themselves in physical phenomena, even so may that of ghostly representation be accompanied at the same time with otherwise unaccountable sounds.

610. Again: — As the cerebral conditions of the drummer of Tedworth, of Rev. Mr. Wilkins, of the pedler, of the Seeress of Prevorst, and of other cases mentioned in this chapter, were represented at a distance in certain physical phenomena,— so, in the case of Mr. Pickard, related by Capron and Baron,* the cerebral action at his home in Lockport, on the death of his child, was represented in Rochester by "raps," so that he obtained the sad news some time in advance of the same intelligence by the electric telegraph.

611. If one cerebral organ can represent itself in phenomenal display, as is proved in a number of cases already given, who will be presumptuous enough, in the present limited knowledge of human and mundane laws (which are the laws of God), to say "Hitherto, and no further"? Who is omniscient enough to see exactly the limits of cerebral and mundane relations?

* See their History of Mysterious Communication in New York, authorized edition, pp. 38, 39; and Mr. Ballou's "Spirit Manifestations." Bela Marsh. Boston, p 19.

CHAPTER XII.

Relation of the mundane agent to the cerebral organs, as observed in the present phenomena — Methods adopted for inducting mediums into this mundane relation — Power of Pathetism — Induces the "rappings" by inducing the trance — Analogy with the case of the Seeress of Prevorst — Other cases given, showing the extent of this pathematic induction — In no case are the phenomena of the present day produced without pathematic means — Pathetism establishes the rapport between the brain and the mundane agency — Evidence given.

We are now to consider more immediately what bearing the foregoing facts and relations have upon our present phenomena.

612. It is well known that the physical phenomena of this age, attributed to spirits, do not occur in every location. So far as efforts have been made in some sections, where all the usual means have been made use of for months, and even for the last two years, these phenomena have not been brought out with any degree of prominence; and in some localities not at all, however sensitive and well adapted, as to physical conformation, the persons may have been as "mediums." We have also seen that individuals who are powerful mediums for the physical phenomena in one section, cannot have the slightest demonstration in another.

613. We have also witnessed, and many very candid spiritual believers have confessed to us the same, that there has been in some instances a very marked difference in the production of the phenomena, even in different parts of the same dwelling. Our attention was first drawn to this class of facts by a remark made by one who believes in the spiritual origin of the phenomena. He said he wondered why it was that in one particular room he could never

get the physical demonstrations, while, in another, they were generally very prompt. The blind theorizer about the spiritual world will not be ready to see the bearing or importance of this fact; and many will ignore it, as it proves nothing for the heavenly, but much for the mundane, power.

614. Thus we find the same necessary physical conditions that we have seen in the phenomena of haunted houses, and in those of rhabdomancy. And as the phenomena of the turning of a stick in contact with a medium for rhabdomancy, depend upon the emanation of a mundane power; so the movement of a table in contact with a medium, and the "raps" coming in relation to the "medium," depend upon the emanation of a physical agent from the earth.

615. Again, as the phenomena of rhabdomancy depend in all cases upon a person of peculiar nervous temperament, so do the present phenomena in all cases depend upon a person of a similar nervous temperament.

616. Moreover, as in one case, all the conditions are physical conditions, and not spiritual,— not requiring the person to be good or bad, wise or foolish,— so in the other, all the conditions required are physical, and not spiritual, seeing that neither goodness nor wisdom are found requisite.

617. Furthermore, as in many cases of the mediums for rhabdomancy, they are thrown into terrible contortion, tonic and clonic spasms, from the action of the mundane agency, — so our "mediums" for the "rappings" and "table-movings" are often seized with violent convulsions and horrible contortions.

618. Finally, as the priestess of Apollo, at the temple of Delphi, was thrown into trances, and had visions, and prophesied under the influence of a mundane emanation, so some of our "mediums," under similar influences, fall into the trance, have visions, and foretell events. And as, in the one case, the result depends upon the suspension of the controlling power of the mind over the brain, and the subjection of the latter to earthly influences; so in the other, the only characteristic of true manhood and spiritual nobil-

ity, the mind — the governing self-hood — the personality — is suspended, and the brain falls under the influence of the universal mundane power.

619. Herein, then, lies the grand secret of the higher intelligence in the "raps;" namely, the rapport established between the brain and the universal mundane agent. This is the *independent sension of the brain*,— independent of the cerebral sympathies of those near at hand. Thus, the present phenomena divide themselves, as to intelligence, into the independent and the sympathetic, as we observe in the phenomena of clairvoyance. This brings us at once to the consideration of another class of facts, which supply us with certain other links in our chain of deductions.

The facts to which we refer relate to the methods or means adopted for obtaining "responses;" especially the condition induced in the person becoming a medium, and the results of that condition, a close analysis of which gives us a very clear insight into the *relation* of the phenomena of the raps, &c., to the "medium," and the relation of the latter to the mundane agent.

We have already seen what influence disease has had in changing the nervous condition of the "medium" so as to destroy the "rapping" power, or, rather, the cerebral relation to the physical agent.

We have also seen the same result produced upon the "medium" by a drug; thus showing that the emanating agent that acted immediately in effecting the phenomena was intimately related to the nerve-centres, as well as to the other portions of the organism.

620. Now, it is well known to every student of these phenomena that certain means have in nearly every instance been put in requisition to "induct mediums." The first class we shall take notice of is that openly avowed as "mesmeric," or pathematic. Before we proceed to this subject, however, let us understand what mesmerism and pathetism *are*.

The term Mesmerism refers to an influence which one individual comes to exert over the nervous system of another by means of manipulations; the result of which influ-

ence is, a change in the condition of the nervous system, as witnessed in trance, somnambulism, clairvoyance. The phenomena divide themselves into two classes. 1st, Sympathetic, or those that exhibit the subject's nervous system to be in rapport only with those brought in contact. 2d, Those which exhibit the subject's brain to be in relation with the general mundane agent, in which the brain senses distant material objects that are more or less specifically in rapport,— in which, also, the brain is enabled to have the *sension* of events past, present and to come.

621. Pathetism includes the same and something more, as it not only embraces mesmeric means, but all means for producing an altered condition of the nervous system, and effects many of its results without producing catalepsy, and by mere assertion. Pathetism is the most correct philosophical term. To Rev. Le Roy Sunderland belongs the honor, we think, not only of bringing it into use, but of demonstrating the effect of a mere assertion upon the brain and nervous system. Mr. S., we think, was the first as a public lecturer who entranced numbers of his audience without any special exertion of will, and was the first to prove that the *will* has no necessary influence in establishing the relation between the brain and nervous system of the operator and his subject.

The effects of both mesmerism and pathetism, however, are, in their last analysis, the same. Both establish that condition of the nervous system which suspends the controlling power of the mind. Let us now see what pathetism does to make a medium.

"On Wednesday evening," says Mr. Elmer, of Springfield, Mass.,* "I very gladly accepted an invitation from my friend, Mr. Le Roy Sunderland, to witness the rappings at his office in Boston. After several gentlemen, who, with myself, were thorough unbelievers, had examined intimately every part of the room, furniture, &c., we were requested to form a *circle round* the table. Mr. Sunderland then stated that his daughter, through whom the spirits

* See "Springfield Republican" for Sept. 17, 1850. Also "Spiritual Philosopher" for October 5, 1850.

usually responded, was not present; and he *should be obliged to put several of those around the table into a state of trance, and then see if he could get the spirits to communicate through them. This he accomplished,* and they commenced calling on the spirits of their departed friends. They were soon answered by the raps, which I heard distinctly, and which appeared to be produced *under* the table at different parts. I placed my hands upon the table, being the only individual who touched it at all, and felt the vibrations corresponding with the raps. Numerous questions were answered correctly."

622. In this case, it is seen that a notorious pathetism, by means of the influence of an assertion, throws the nervous system of individuals into an abnormal state, in which the controlling power of the *mind* over the *brain* is *suspended,* which, as we have demonstrated, leaves the latter to the control of mundane powers. The condition, then, in these cases, under Mr. Sunderland's pathetism, is the same as that witnessed in the dreamers we have noticed, and in the case of the Seeress of Prevorst, whose cerebrum acting in the mundane power, and with reference to a specific point, even at a distance, produced exact physical representations of the cerebral action.

623. The operator pathetized with a particular and specific purpose. That purpose was expressed in the hearing of those whose nervous organizations were susceptible. He would *entrance* for the *purpose of obtaining "rappings"* from supposed spirits, as the heathen Pythia was entranced by mundane emanation for the *purpose* of obtaining communications from the supposed gods,— as a mesmerized subject is thrown into the trance for the *purpose* of obtaining the so-called clairvoyant phenomena.

624. The case before us demonstrates that by means of specific pathetism, sensitive persons are thrown into a condition of the nervous system in which the brain, losing the controlling power of the responsible agent, falls under the law of mundane dynamics — is acted upon and acts by the material agency of the world.

The operator, after establishing this wonderful relation,

secures the "rappings," the physical phenomena, and these in a form *representing* cerebral actions — the *representations* of intelligence.

625. From this it follows, that the present phenomena attributed to spirits fall into the same category with those we have already exhibited, where the cerebral organs were brought into rapport with the mundane powers. This deduction is still further demonstrated by the undeniable fact, that in every case where the "manifestations" are obtained, the evolution of the phenomena depends upon a peculiar condition of the nervous system, and that this condition is precisely that which readily leaves the nerve-centres to the specific play of earthly or material and cerebral influences.

626. It is not required, however, that in every case the "medium" should be entranced, no more than that the usual phenomena of pathetism require the entrancing of the person; and, as the organs of the brain in one part may be by usual pathetism thrown into automatic play independent of the mind, while yet the mind has the control of other organs, so the modern phenomena may be produced without entrancing. For the brain and nervous system may be thrown, by specific influence, into that condition which shall place it in immediate relation to the mundane power, in which, at any favorable locality, as before seen, the organs of the brain shall play their *representative* influence, as seen in the intelligent phenomenal displays of the present day, as well as in the cases of the pedler, the drummer of Tedworth, and others we have already referred to.

627. Under this view, it must be seen at once, that there is no more difficulty in accounting for the *quasi* intelligence of the rappings and "table-moving," than in accounting for the intelligence in clairvoyance. For, as clairvoyance depends upon a peculiar condition of the brain, wherein it stands related to the changes in matter, as we see exemplified in the relations of telegraphic points; so the intelligence in the rappings depends upon a peculiar condition of the nervous centres, wherein the latter are made to stand related to objects and changes in the material world. The conditions of the brain, therefore, in both cases are the same,

whether induced in the trance, as we have just seen in Mr. Sunderland's circle, or without the trance, as we know in many instances.

628. It does not follow from this, however, that the "rappings" can manifest as much intelligence as is witnessed in many cases of the so-called clairvoyance. This is not the case; and the reason is, that the organ of language can more readily represent its action through the organs of speech, as in so-called clairvoyance, than through the *unusual* and cramping and stumbling process of the rappings to the alphabet. Hence the latter is generally giving place to the former amongst us, and the most notorious mediums are the speaking and pantomimic.

629. The most thoughtful minds, from the commencement of the "rapping" and "table-moving" phenomena, have observed that there was, throughout, some mysterious relation existing between them and the agents of mesmerism and pathetism, seeing that those who had been most engaged in the latter were most active in the former, and that many of those who had been notorious subjects of the latter were the more readily inducted into "mediumship."

630. It has been already observed that it was not till after many months' strenuous efforts on the part of the Philadelphia circle that the physical phenomena were obtained. The person chosen by the circle to be inducted into mediumship as a "rapper" was a clairvoyant, a person highly sensitive to the influences of pathetism. This individual was thrown into the trance in weekly and often semi-weekly and tri-weekly meetings, in various localities, for many months, in order to induce the rapping power.* "At each meeting the clairvoyant, when in this state, would be questioned, Shall we have the responses to-night? The answer was invariably 'No,' until the evening of February 10th, 1851, when to the usual question the answer was, '*Not many*,' causing a gleam of *hope to dart through the minds of all present*. Almost *immediately* after this answer was given, the *clairvoyant became much*

* See History of Spiritual Phenomena in Philadelphia, by a member of the Circle A.

agitated, and a lady sitting opposite to her started back in alarm, exclaiming, '*I felt something right under my hands.*' One of the gentlemen who had heard the sounds in New York recognized them here; they were also heard by all present. The gentleman said, joyfully, '*We have them with us; calm your excitement, and we can get responses.*' All endeavored to obey the injunction, but with little success, for at each response to a question the various feelings of the members would again rush forth. Each one present received answers to inquiries for guardian spirits, and satisfactory responses," &c.

631. Thus we see again, that the moment the physical conditions were exactly fulfilled the phenomena were obtained. But, as these physical conditions, particularly the relation of the brain to dynamic mundane emanation, could not readily be found in that meridian, the phenomena were not readily evolved. Hence we find, according to the history of this circle, it was very rare that the slightest physical manifestations could be evolved.

632. The fact to be observed particularly now, is that of the induction of the clairvoyant's nervous organism into the condition of the rapping medium, namely, in the state of trance wherein the brain comes under the law of *mundane powers*, and into rapport with *material points*, and the *events of time*. Hence, it must be seen in this case that it was not the condition of trance, but a state induced in the trance, that constituted the immediate necessary condition in which the raps or sounds were produced. For, had it been the trance state *merely* that was necessary, the "raps" would have been made on the first night; hence it would also follow, that every person entranced could give immediate development to this phenomenon, whereas this is not the case.

633. As the necessary nervous condition, however, for producing the sounds in this instance was induced in the person *while in the trance state*, and this state differed from the normal condition as that of disease differs from that of health, the passage from the trance to the normal condition would naturally destroy the power of medium-

ship, or at least greatly modify it, unless this new condition, induced in the trance, could be impressed so as to remain when the trance was removed. This was the aim of the Philadelphia circle, and was partially accomplished, as the reader will see by what the writer says: — "After the manifestations had continued a short time, she [the mesmerized] informed the circle that she would wake up, and the responses would continue. This proved to be correct; but the *sounds*," he adds, "*were much lower*."

634. The same variation we have observed to occur in a number of other cases under the same circumstances. Our attention was first called to it on observing the case of a female "medium" in Chillicothe, Ohio. She was entranced, and very soon after, the sounds were produced; but it was noticed that at the same instant of the sounds the medium became exceedingly agitated and convulsed. On this account the operator brought her out of the trance, and *simultaneously* with this the sounds *changed in character*, both as to *loudness* and *energy*.

So far as our observations extend, however, in reference to this branch of our inquiry, we have found that out of the whole number of "rapping mediums" who are inducted while in the trance state, very few of them comparatively develop any "rapping power" on passing into the *normal or waking state*. In this respect, we have found very much to depend both on geological locality and the management of the circle.

635. It is generally known and conceded in the West, especially in western New York, that the responses by sounds are more readily obtained from the so-called *clairvoyants* than from those in a wakeful state, so that a great many of this class of persons have been inducted into "mediumship." Messrs. Capron and Byron, in their History * of the "Manifestations," thus remark: "It is conceded that, thus far, the sounds have generally been freer in the presence of known clairvoyants."

* Authorized Edition, p. 80, Appendix.

636. And here, in this connection, we would refer to another fact, showing that sometimes, where the agent, in emanating without relation to the cerebral centres, and, consequently, without representing intelligence, may be made to represent intelligence by coming into *rapport* with one or more persons whose cerebral centres are highly susceptible, as is well known to be the case with the so-called clairvoyants.

Thus, for example, Mr. Coggshall, author of the History of Spiritual Rappings in Cincinnati, informs * us that the strange sounds were made in his room and on his desk, while writing about the spirits, also on the floor near the desk, on the table, wall, ceiling, and head-board of the bed, but without his being able to obtain *intelligent* responses, "except in the *company*," he says, "of two or more *clairvoyants*." This shows that while the organism (below the brain) of one person may be in rapport with the mundane agent, and evolve it with sufficient energy to produce the sounds, without intelligence, the cerebral influence of another person, in rapport with the first, may, under favorable conditions, give character to the sounds, so as to represent cerebral action, or *quasi* intelligence. Such a result, however, depends upon the fulfilment of very nice relations between opposite bodies, such as are expressed in the phrase "harmony of the circle," of which we shall have occasion to speak by and by.

637. Mr. W. S. Courtney, writing from Pittsburg, Pa., to Mr. Sunderland, says,† "For a week past I have had the spiritual manifestations in my house, most unequivocally and satisfactorily. The medium is a Miss Mary Cronk, the daughter of Dr. Cronk, of Rochester, Beaver Co., Pa., whose faculty was discovered by Mr. Townsend, *after having pathetized her several times, when the demonstrations were heard and communications made.*" After Mr. T.'s *pathetism* had inducted this person, Mr. Courtney, it seems, had her under *his*

* See Signs of the Times, &c., p. 93.
† See Spirit World for March 22, 1851.

special *influence* at his own house.* "Hundreds of test questions," says he, "are applied, without an instance wherein a false answer is given. *All mental* questions are answered truly and satisfactorily,—even mental *test* questions. The rappings are made *wherever we wish them*,—on the table, floor, mantel, wall, ash-box," &c. Mr. Townsend, the gentleman mentioned above, in a letter to the Spirit World,† dated at New Brighton, Pa., April 3d, 1851, refers to some very singular phenomena that transpired in connection with this medium and Mrs. Bushnell, the great Western clairvoyant. "On the evening of the 21st of March the circle met at the house of Mr. Courtney (the number consisting of nine persons — five males and four females). The scene that transpired almost equalled that often witnessed at the house of Dr. Phelps, in Connecticut. For example, "We formed," says the account, "a complete circle of all in the room around the table, joining hands, Mary Cronk and Mrs. Bushnell included. A case-knife was then thrown from the mantel into the middle of the floor, a distance of several yards. A book was thrown from a stand against the opposite wall; and various articles were tossed about in a very strange manner,—all the while a loud and muffled knocking being kept up, causing the *house to shake, and the table and floor to jar and tremble.*

"Mary Cronk, one of the *media*, was tightly grasped around the ankle, and held in that position to the floor, for some time; which so terrified her, that she was taken out of the room in a fainting condition.

"There is not, in this case, the slightest ground for suspicion of fraud and collusion, as our two media were in the circle during the last scene, with their hands tightly held."

638. In this case we have the following important points presented, all of which have a very close relation to each other:

First, A change of the normal, nervous condition of a

* See his communication, Spirit World, vol. I., p. 94.
† Ibid. p. 125.

person by the process of pathetism, which, as we have already seen, suspends the controlling action of the mind over the brain, and subjects the latter to the control of mundane or earthly influences.

Second, As a result of this condition, and of the specific influences in the form of questions (which are pathematic in their influence upon the brain, according to Mr. Sunderland's demonstrations), the strange sounds are produced.

Third, The pathetizer wishes the sounds to be produced here and there, at various points, and the sounds are accordingly produced as he desires. So Dr. Kerner desired, in the case of the "rappings" of the Seeress of Prevorst, that they should be made at his house, which accordingly took place when she was in the *magnetic* condition, in which her parents state she had often made them at a distance — even in the houses of her friends.

Fourth, The questions propounded are readily answered by the "rappings," even the test questions.

Fifth, The questions are addressed to *supposed* spirits, and the rapping-answers come *as* from spirits. So, when the exorcists, in the case of Mad. Ranfaing (who had been poisoned, and was supposed to be possessed of a demon, because of her clairvoyant phenomena), questioned the *supposed* demon, they received answers *as* from a demon. So, in some cases where the questions have been addressed to the supposed spirit of a horse or dog, or a frog, or anything else, the answers have come *as* from *them*. So, also, when the questions have been addressed to the names of Franklin, Washington, Wesley, Tom Paine, Voltaire, Sam Slick, and that name "above all others hallowed o'er the world," and which it is profane to "take in vain," the answers have come with equal promptness *as* from *them*. Let the reader recall the fact here which we have previously established, that the brain in its action, without the control of one's own personality, can at any time be made to represent any personality, from that of a toad to that of the Divinity.

Sixth, This person who by *pathetism* had been *inducted* into the *rapping mediumship*, or rather into the

sphere of mundane agency, in company with a number of others, among whom was a pathetizer and another sensitive (who had for some time been subject to trances and clairvoyance), form a circle round a table, *professedly* for the purpose of obtaining remarkable demonstrations as from spirits.

Seventh, The result of this is, the strange movement of various objects with violence and without contact, accompanied with muffled sounds, which *shake the house, and cause the table and floor to jar and tremble*, while at the same time the pathetized subject experiences a *cramping* or *contracting sensation* in one of the lower extremities. In instances of a similar character, there have not only been these muscular sensations, but, as we have witnessed, the most terrific convulsions, such as we have already presented in the case of the Seeress of Prevorst, who was so remarkably subject to the forces of the earth, and as we have also observed in the case of the priestess of Delphi.

639. Mrs. Bushnell, the clairvoyant, who was one of the number composing this circle, was the first we have account of who introduced the "rappings" into Cincinnati and thereabouts. It was, however, only under peculiar circumstances that the "rapping" phenomena and the strange movement of objects could be obtained in that city. In *some localities they could not be obtained at all*, while in others they could be more readily elicited. On one occasion, as related by Mr. Coggshall, in his history of the Cincinnati manifestations, while she was passing from one part of the house where she was stopping to another, there was a sudden explosive or concussive sound on a door she was passing, at which instant she fell, with a shock, into a rigid tonic spasm, and began to talk like one in a delirium.

Mr. Coggshall also informs us that on one occasion he took her out of the city, in company with his wife, to a friend's house. After he had magnetized her, and thrown her into the clairvoyant state, on taking seats at the tea-table the strange sounds commenced, as a lady (who had gone into spasms while Mrs. B. was in the trance) took her seat

opposite the clairvoyant. These rappings answered questions. He also relates, that on another occasion, when a circle was formed of Mr. J. Goodin, Dr. A. Curtis, and some others, this clairvoyant being in the circle, "rapping responses were made." The most frequent phenomena, however, were spasms, tonic and clonic, sometimes even of a most alarming character, such as we have seen were common to the priestess of Apollo when she had taken her seat upon the tripod, and which sometimes terminated in death,— such as we have seen also from the effects of poisonous drugs and alcohol, which irritate the cerebral organs, suspend the controlling action of the immortal mind, and leave the brain, as in the case of the drunken grave-digger, to the play of mundane influences,—wherein, also, are visions, hallucinations, subjective sensations, as well as prophesying and sensing distant things. And yet, O folly! such phenomena, in these learned days, are attributed to the agency of our heavenly friends, when, as we have seen, a nervine or a smart cathartic will cause their entire expulsion, together even with the "rappings."

640. We might multiply the cases where the phenomena of the "rappings" and mysterious movement of things have taken place in connection with clairvoyants and pathetized persons, to almost any conceivable extent. The following, given by Mr. Coggshall in his work, is another case where the physical agent exhibited itself powerfully.

"On the evening of November 6th, it was our privilege to be one of a small circle in which were *two clairvoyants.* The mysterious noises were heard frequently, with more distinctness than any 'rappings' that it had been our privilege to hear previously. *The floor of the room seemed to vibrate.* The company gathered around a table, when, in the usual method, by questions and *raps*, at the call of the alphabet, communications addressed to us were received."

641. The case we are now about to exhibit is an important one, as the phenomena it presents have excited much astonishment in nearly all sections of this country. The almost terrific phenomena that have occurred in the

presence of Henry C. C. Gordon render it quite necessary that we should look closely into the peculiarities of his temperament.

642. In 1846, Mr. Sunderland, during a lecture on Pathetism, in Middleton, Ct., we think, among other persons entranced Mr. Gordon,* who was present. "From a child," says Mr. S.,† "Mr. Gordon has been subject to spells of somnambulism, and was always exceedingly disposed to fall into a state of trance." Again, says the same writer,‡ "His [Mr. Gordon's] *temperament is peculiar. His nervous system is so little under his own control, that he is involuntarily and unconsciously impressed or affected by human* or spiritual associations, so as to *destroy his normal condition.* He is uncommonly *receptive* of influences; nor does he seem to *have power to resist*, as he is affected by them before he has any *knowledge of what is about to take place.*"

643. It would be very natural, then, for such a person, one so peculiarly constituted, so highly susceptible, to fall easily into those peculiar conditions, in which the mundane agency will manifest its energies in "table-movings," loud "rappings," house-jarrings, flying about of articles, spasms and contortions of the medium, wild gestures, delirium, hallucinations, somnambulism, clairvoyance, &c. &c.

644. Accordingly, we find that about the month of September, 1850,§ when the public mind was already highly excited at the marvellous occurrences that were constantly being reported in the public prints, Mr. Gordon, like many others, became a "medium." And, notwithstanding the facts with regard to his peculiarity of temperament were known to some spiritual philosophers,—notwithstanding it was known that Mr. Gordon's nervous system was so little under his own control that he was involuntarily and unconsciously impressed, and that he did "not seem to have power to resist, as he was affected by

* See Spiritual Philosopher, No. 4.
† See Spirit World, vol. II., p. 21.
‡ Ibid.
§ See Spiritual Philosopher, No. 4.

them before he had any knowledge of what was about to take place,"— he was hailed by the wisest among them as a new brother, and "congratulated on his introduction into the spirit world." No doubt this was sincere and well intended; but it was learned that Mr. Gordon's automatic nature, being so liable to play its part without the control of the higher nature, often fell into too palpable an action to be recognized as anything superhuman, and, therefore, on the part of some, he was charged with intentionally (and therefore dishonestly) helping the spirits. This threw some reproach upon him and the "spiritual cause." As he was known, however, by a great many, to be an honest man at heart, a certificate was published by members of the Harmonial Circle in Springfield, in which they state that they had observed the phenomena in his case, and that, "so far as the sounds and manifestations are concerned, his integrity is unimpeachable," but, at the same time, they state "that under the *influence* of *an impression* which he is *unable to resist*, he occasionally endeavors to perform the very action which he perceives to be in the mind of the spirit."* (?)

645. In this "medium," then, we have the great fact brought out prominently,— namely, the automatic play of the brain, without the controlling or discretionary power of the mind. In this respect his cerebral convolutions under irritation seemed to play their part in two ways.

First, When he was in those localities where the earthly agent was sufficiently powerful in its emanation to effect the physical phenomena, the brain of this man fell readily into the current of material force through the organism, and in its actions gave the *quasi*-intelligent characteristics to the physical phenomena, such as the rappings or moving of objects, but always according as the brain was itself conditioned by the specific pathematic influences of the cerebral organs of others. But,

Second, When the mundane conditions were not favorable for the physical phenomena, and only the involuntary

* See Spirit World, Jan. 18, 1851.

and unconscious play of the brain was left, it was then that the grand fact made itself palpable in his case,— namely, in the involuntary and unconscious action of his cerebral organs upon the muscular system. Thus, for instance, when the table was expected to move, and the mundane agency did not emanate and act through his organism sufficiently to lend the brain power to produce the effect, the cerebral organs played down upon the muscles, and his hand moved it.

646. Thus it is seen, that what the cerebral organs in action would represent by the muscular motions without consciousness,— without will,— they would perform or represent in their play upon the mundane agent emanating in relation with the nervous system and the brain.

647. For it cannot be doubted, that if a mundane agent emanating from the earth, with sufficient power, when passing through the organism, to twist a stick held in the hand of a sensitive person, or to cause its rotary motion when simply resting on the thumb and finger, the same mundane force, under other circumstances of the organism, on passing through and emanating from it, may move a table or a chair in contact with a sensitive person,— ay, may move them even without contact, as in the case of Angelique Cottin.

648. And here, at this point, we would bring our main fact to bear upon the present phenomena,— namely, that in the case of Angelique Cottin we have not only what we urged in Part First of this work, that of the emanation of physical power from her organism in consequence of its peculiar derangement, but, also, that this force was derived from the earth, as well as from the organism,— *that of the earth exciting that of the organism.* Hence her whole physical system became charged with it, and even her dress became affected with it, so that "anything touching her *apron* or *dress* would fly off, although a person held it." Thus we have the fact of the physical and mundane character of the agency. This truth is still further demonstrated, when we add to it, that "*the only place she could repose on was a stone covered with cork,*" and that "the effects were diminished when she was

on a carpet, &c., and more remarkable when she was on the bare earth." Is it any wonder, then, that her organism exhibited the emanation of such tremendous power as is said to have been witnessed in her case by the most scientific men? such, for instance, as when, "if she attempted to sit, the seat was thrown far from her, with such force that any other person occupying it was carried away with it; and that a chest upon which three men were seated was moved in the same manner; that a chair, although held by two very strong men, was broken between their hands on her coming near; that a sheet of paper, a pen, or any other light body, being placed upon a table, if the young girl approaches her left hand, even before she touches it, the object is driven to a distance as by a gust of wind; and that the *table* itself is overthrown the moment it is touched by her hand, or even by a thread which she may hold in it." And is it at all strange, when she was examined in some localities, by the committee of the Paris Academy, that the phenomena did not occur? Here again is evidence of the relation of her organism to local mundane emanations, as is witnessed in the phenomena of rhabdomancy, or the movements of the divining-rod.

649. So, likewise, as we have already noticed, Mr. Gordon, the noted "medium," and others of like nervous condition, *in some localities* have the like phenomena occur in their presence, while in others they fail to obtain them. Is it strange, then, and *only* attributable to spirits, when in such favorable localities those persons in intimate rapport with the earthly power should have the table lifted and jounced back on the floor, and various articles scattered about the room without human contact? And if, in the presence and merely on the approach of Angelique, "Monsieur Herbert, while seated on a heavy tub or trough, was raised up with it," is it any more strange in our day, and in this country? Is it any more attributable to spirits, when, as was witnessed by Prof. Wells, of Cambridge, and other scientific persons, a "table rises clear from the floor, and floats in the atmosphere for several seconds, as if sustained by a denser medium than air? especially when we consider Mr

D. D. Hume, the medium,— like Mr. Gordon, Angelique Cottin, the Seeress of Prevorst,— is just the person whose organization, occupying the proper locality, will come in rapport with the powerful agencies of the earth?

650. Now, in all cases of our "rapping mediums," not only the general organism, but the brain, *especially is inducted into the* relation of mundane power. This latter, however, was not the case with Angelique Cottin, and this gives us all the difference between the phenomena of our present mediums and Angelique. And we have not the least reason to doubt that, if just the specific "*pathematic*' influences of our times had been brought to bear upon *her brain* as they are among us *upon our* "*mediums*," the things might have moved in a way to represent intelligence. as with us. Her priest, however, and physician, were sensible men, not disposed to heed the suggestions with regard to demoniacal power, and the like; and, falling into the hands of science, she was not only saved from the bewildering effects of a fascinating and dementing delusion, but superstition was deprived of another prop to its crumbling superstructure, and science furnished with another power to finish its demolition.

DEDUCTIONS.— MORAL ARGUMENT.— CONCLUSION.

651. In the preceding pages we have presented facts, showing,

First, The influence of pathetism in producing that condition of the nervous system which throws it into relation to the mundane agent. Hence, when the local relations are favorable, the "rappings" and "table-movings" are developed by pathetism in a manner to represent intelligence.

Second, That the condition of brain in which the phenomenon of *clairvoyance* is developed is that in which, also, the higher forms of intelligence in the rappings are obtained. And here it should be remembered, what has previously

been shown, that clairvoyance is first the *sension of the brain of what exists in time and space, without the ordinary use of the senses*, and results from a susceptible condition of the brain, in which it stands in a general relation to the whole outward material world, or in the midst of and subject to the influence of the new imponderable; — consequently, that the brain in this relation is like a telegraphic central point, from which radiate and extend an infinity of connecting wires to every surrounding point, so that a touch at any one of those in relation to the centre (the sensitive brain) conveys to it at once the exact representative impression. So, also, the brain, standing as a centre in *time*, is related to the events that *have* transpired and which *are* to transpire, as the outer point is related to the centre in the order and relation of sequence. Hence in the brain is represented any point of time or space by specific action. If then, as must be admitted, the knowledge which the *mind* obtains of the external world is by the external world representing itself first upon the *brain*, it must necessarily follow that the *mind has no knowledge* of these representations when its action is *suspended* in the brain, as is seen in the so-called *unconscious* clairvoyance. The representation in the brain of the external world, then, is not knowledge, but simply *sension*. But, when the *mind takes cognizance of the brain's sension, the cognizance is knowledge*. Hence *conscious* clairvoyance, so called, is the cognizance which the mind takes of the *sension* of the brain, without the ordinary five senses.

Now, it will make not the least difference, as to the sension of the brain, whether the *mind* takes cognizance of it or not, as the former stands as a fact in nature *independent of the latter*. Hence a man may have represented in his brain an infinite number of things which his mind never knew. Hence, also, it is, that while the "medium's" brain has the same sension of the so-called clairvoyant, the *mind does not know of the action of the brain*. Its representations being unconsciously exhibited in the "rappings," his mind, therefore, knows not how to refer them,

except to some other being, some spirit. He rightly denies that he, as a *person*,— as a conscious, knowing, responsible agent,— has anything to do with the intelligent representations in the rappings; and yet there is not one of the "communications" made, throughout the whole body of the present phenomena, but falls within the legitimate province of the brain's sension. This applies whether to the "rappings" or to the involuntary movements of the medium's muscles. For we have shown,

Third, That when the organism stands in the power of a mundane emanation, so that the earthly agent, in its action upon and through the organism, shall cause the movement of objects or concussive sounds, *the action of the brain, in specific relation, will have a controlling influence.* Hence, as the brain acts in reference to mundane *results*, so will the mundane agent represent the results, and thus the action of the mundane agent represents the action of the brain. For the brain itself — indeed, the whole nervous system — stands specifically related to the mundane agent, and is kept from its powerful influence only by the health of the body, and the *supreme control of the mind.* But it has been shown,

Fourthly, That, in order to become a "medium," the mind must *not* control the functions; that it is a universal requisition, among the so-called spiritualists, that a person, in order to be a "medium," must be *passive*,— must resign himself to be controlled,— that he must have no will; — in short, that he must resign all his controlling power over his body, and leave his brain and general organism, and their various functions, to be controlled by a foreign agent. Consequently, he who, as a responsible agent, has usually the least control over the organism, is the most readily inducted into "mediumship." And such a man most readily falls under the control of material influences. For, as we have shown, when the *mind does not control the organs, the powers of the world will.* It is impossible that this should be otherwise, since the organism belongs to the world of matter, and is subject to the forces of matter; and that only by the forces of his own mind — namely, by his

will and his reason — can man save his automatic nature from the dominion of matter. Even then he will fail, if the vitality of the organism becomes weakened. The perfect man, then, is a perfect mind, controlling, for the divinest of purposes, a perfect body.

Now, as the mind supremely active over the organism constitutes the man, it follows that to resign this and to become *passive* is to resign our manhood.

Finally, As the mind only can be the free, thinking, responsible agent, the organism is only a machine. To resign, therefore, the mind,— to become *passive*, as is required of those who would be "mediums,"— is to become an unthinking, irresponsible machine. In so far as persons become "mediums," they are mere *automatons*.

CHAPTER XIII.

Further consideration of the influences that have operated in the production of present phenomena — Observations upon the laws of nervous epidemics — Law of specific cerebral impression — The character of the epidemic according to the specific cerebral impression — The present demonstrated to be a nervous epidemic — Singular facts of man and nature developed at the present day — What is developed in an individual case of nervous disorder may be exhibited as the type of a general contagion, but always by a cerebral impression.

652. It is quite impossible to understand the causes of our present phenomena, without taking into consideration the peculiar influences that surround the "medium,"— those that have been made use of in every circle for the purpose of eliciting the phenomena. We have already seen, in the preceding chapter, that persons have been inducted into the state of mediumship by the direct use of pathetism or mesmerism, by inducing the state of trance. We might have added hundreds of other instances. What we would now draw attention to is the influence of the same class of means in effecting the state of mediumship without the trance.

653. It is the impression of many persons, who believe in the spiritual origin of the present phenomena, that, in the case of those mediums who have the phenomena without the trance, there is no dependence upon a peculiar nervous condition effected by the influence of pathetism; whereas the opposite is the fact in every instance. There is not a "medium" who is not made such by specific pathematic influence. It is this agency that brings the nervous system into rapport or relation with the mundane power. It is this agency also that brings the brain into

relation to the objects affording the means of intelligent representation. This is not a hasty conclusion, but the grand fact exhibited in every circle, and wherever the phenomena are evolved.

654. It is to be remarked here that, in this respect, we have the same difference in our present phenomena that we do in those usually termed mesmeric or pathematic; namely, that state of the brain and nervous system wherein there is action without the controlling influence of the mind, and, consequently, without its consciousness, *whether in or out of the trance.* Says the editor of the *Magnet*,* "I have known some in whom I can produce what is called the *clairvoyant* state while they are *perfectly awake! It is just as easy to bring out results from persons in a waking state as from those asleep; and this I have fully and repeatedly demonstrated.*"

The same thing has since been demonstrated in England and in this country by innumerable operators. Professor Gregory, in his letters, refers to several gentlemen who have confirmed the above observation of Mr. Sunderland. Professor Bucannan, of Cincinnati, in his experiments, has exhibited the same fact.

Thus it is demonstrated that, in a state of wakefulness, a condition of the brain is produced by the influence of pathetism,— by assertions, &c. &c.,— wherein it becomes subject to odylic propagations, without the controlling action of the mind.

655. It is also to be observed, that this can be effected in neither case only in certain organisms,— only in those organisms highly susceptible to external influences,— only in those whose nerve-centres can be made to act readily without the mind's control. Thus, again, we find the so-called animal magnetism or pathetism, and the so-called spiritual manifestations, meeting in the same centre.

656. Again: both require that the subject should be *passive* to the foreign influence, that the mind should not control the cerebral powers in those things wherein the external influence is to control the nervous system.

* See *Magnet* for Jan., 1843.

657. Now, whether a person is made choice of for the purpose of eliciting the modern phenomena, or the usual phenomena of pathetism, one thing must, in both cases, be effected, in order to obtain the general phenomena; namely, *an impression must be made upon the brain of a* SPECIFIC CHARACTER; and it will always be observed that the phenomena evolved will, in their *general character, exhibit* the *exact specific character* of the impression made upon the brain. This law is not only seen in the present epidemic, and in the phenomena of animal magnetism, but in the history of every nervous epidemic of past ages,—in the Tarantalia of Italy, the St. John's dance of Germany, the St. Vitus' dance of France, the preaching mania of Sweden, the witch mania of Salem and Europe. The same is seen when a pathetizer makes a specific impression upon the brain of one of a company of susceptible subjects; the others exhibit the same general phenomena, in which will be seen the same specific characteristic.

Specific cerebral impress is, therefore, the grand law of all nervous epidemics.

658. Again: we have seen that, whatever phenomenon is developed under an accidental derangement of the nervous organism, whether effected by the action of a drug, or by a mechanical force, by the invasion of disease, or by a sudden emotion, may assume the form of a general epidemic by cerebral impression. For example: a person whose organism becomes invaded by disease of the digestive organs may, by the sympathies of the nervous system, be finally attacked with epilepsy; or this may take place by a lesion of the brain; and others, who are susceptible, on seeing the spasms, or hearing them described, shall fall into the same fits, and exhibit all the general phenomena of the first. So, whatever phenomena the nervous system, under derangement, is capable of exhibiting, may be, at any time, developed in the form of a nervous epidemic.

659. In the case of Angelique Cottin, and in that of the Seeress of Prevorst, as well as in other single cases we have noticed, we have seen that, under peculiar conditions of the nervous organism, both the strange sounds and the

movement of bodies were exhibited then. What we have, therefore, at the present day, is but the epidemic character of the same thing.

660. For we have the fulfilment of the law of all nervous epidemics that have ever been known, namely, the law of *specific impression* upon the brain. This will be seen by the student, on carefully comparing the history of the present phenomena with the history of nervous epidemics in Europe during the middle ages, as given by Hecker.*

It will be our object here to notice in particular the origin or commencement of our present phenomena, and trace its epidemical characteristics from that point. In this manner we shall best see exhibited the law of specific cerebral impression, of which we have just spoken.

All the friends of the present movement agree that the starting point was in a house occupied by Mr. Michael Weekman, in the village of Hydesville, in the town of Arcadia, Wayne County, N. Y.

661. "Mr. W. resided in this house for about eighteen months, and left sometime in the year 1847.† Mr. Weekman makes the statement in substance as follows: That one evening, about the time of retiring, he heard a rapping on the outside door, and, what was rather unusual for him, instead of familiarly bidding them 'come in,' stepped to the door and opened it. He had no doubt of finding some one who wished to come in, but, to his surprise, found no one there. He went back and proceeded to undress, when, just before getting into bed, he heard another rap at the door, loud and distinct. He stepped to the door quickly and opened it, but, as before, found no one there. He stepped out and looked around, supposing that some one was imposing upon him. He could discover no one, and went back into the house. After a short time he heard the rapping again, and he stepped (it being often repeated) and held on to the latch, so that he might ascertain if any one had taken that means to annoy him. The rapping was repeated,

* See Hecker on Epidemics during the Middle Ages.

† See History of the Mysterious Communications with Spirits, by Capron and Barron, p. 10.

the door opened instantly, but no one was to be seen! He states that he could feel the jar of the door very plainly when the rapping was heard. As he opened the door he sprung out and went around the house, but no one was in sight. His family were fearful to have him go out, lest some one intended to harm him. It always remained a mystery to him, and finally, as the rapping did not at that time continue, passed from his mind, except when something of the same nature occurred to revive it.

"They were at one time disturbed by a manifestation of a different nature, which might be thought more incredible than the former, had not facts proved that such occurrences were common in the families where the first class of manifestations are heard. One night their little girl, then about eight years of age, was heard to scream from fright, so that the family all were alarmed by her cries, and went to her assistance. This was about midnight. She told them that something like a hand had passed over her face and head; that she had felt it on the bed and all over her, but did not become so much alarmed until it touched her face. It seemed cold, and so badly had she been frightened that it was a long time before she could tell the cause of her alarm. It was several days before she could be induced to go into the same room to sleep."

662. We have in these phenomena those we have already noted as belonging to localities supposed to be haunted; but which are attributable to the mundane emanations in those places, more or less in relation to susceptible nervous organizations. We have, then, in this spot, just the mundane conditions required for the commencement of a tremendous nervous epidemic, if all the other conditions — those belonging to living organizations — are equally fulfilled. After Mr. Weekman's family had left the dwelling, it became occupied by the Fox family, in December, 1847.

All remained quiet until the month of March, 1848, when the mysterious sounds again visited the house. The noises commenced after the family had retired for the night. "It seemed to be in one of the bed-rooms, and sounded to them as though some one was knocking on the floor, mov-

ing chairs, &c. Four or five members of the family were at home; and they all got up, to ascertain the cause of the noise. Every part of the house was searched, yet nothing could be discovered. A perceptible jar was felt by putting the hand on the bedsteads and chairs; a jar was also experienced while standing on the floor. The noise was continued that night as long as any one was awake in the house. The following evening they were heard as before, and on the evening of the 31st of March the neighbors were called in, for the first time."

The following is an extract from Mrs. Fox's statement, made soon after the occurrences narrated took place: *

"On Friday night we concluded to go to bed early, and not let it disturb us; if it came, we thought we would not mind it, but try and get a good night's rest. My husband was here on all these occasions, heard the noise, and helped search. It was very early when we went to bed on this night,—hardly dark. We went to bed early, because we had been broken so much of our rest that I was almost sick.

"My husband had not gone to bed when we first heard the noise on this evening. I had just lain down. It commenced as usual. I knew it from all other noises I had ever heard in the house. The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve years old; she is the one who made her hand go. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound any different at that time, only it made the same number of noises that the girl did. When she stopped, the sound itself stopped for a short time.

663. "The other girl, who is in her fifteenth year, then spoke in sport, and said, 'Now do just as I do. Count one, two, three, four,' &c., striking one hand in the other at the same time. The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then

* See Coggshall's History of the Spirit Rappings in Cincinnati and other places, p. 17.

began to be startled; and then I spoke, and said to the noise, 'Count ten,' and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps corresponding to the ages of my children.

"I then asked if it was a human being that was making the noise; and, if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit; and, if it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken."*

"These 'manifestations' caused great excitement in the village, and many persons called at the house of Mr. Fox to hear the noises. Many questions were asked and answered by *raps* correctly. Sounds were only made when an affirmative answer was the correct one to a question, or when numbers were to be designated. When the alphabet was called over, there was rapping at particular letters.† Soon the experiment was carried still further, and, by request, entire names and sentences of considerable length were spelled out. A signal for the alphabet was soon understood to be five raps in quick succession.

664. "In a few months after the manifestations were first heard by the Fox family, several of the members removed from Hydesville to Rochester, and resided with a married sister, Mrs. Fish. The sounds were here heard in the presence of Margaretta Fox and Mrs. Fish. They were talked about, and elicited general attention,— got into the newspapers, and were immediately speculated upon in all parts of the Union. The third town in which the *raps* were heard was Auburn, N. Y. Catharine, the youngest daughter of Mr. Fox, visited this place, and the sounds were made at the houses she visited. In Rochester the *raps* have not been confined to the Fox family. Since the 'manifestations' in Auburn, they have been communicated with in Greece, Monroe county, N. Y., in Sennett, Cayuga county, N. Y., in New York city, on Long Island, at Troy, N. Y.,

* See Account by D. M. Dewey, Rochester, N. Y. Also, History of the same by Capron and Barron, p. 14.

† See Account by E. E. Lewis, Canandaigua, N. Y.

at Boston and Springfield, Mass., and a number of other towns and cities."

665. Thus it is seen that, soon after the first excitement in the city of Rochester, and the marvellous news had spread to neighboring towns, we have an outbreak here and there, in those places where the necessary conditions chanced to be fulfilled. In the same manner other nervous epidemics have been propagated.

Moreover, it has generally been noticed that the most ready mediums are obtained from among those who have been the subjects of magnetism or pathetism; and in all cases they consist of those who are nervously susceptible. In some cases, where the phenomena were elicited without the *professed* influence of animal magnetism, two or three of a family would seem to be mediums when together, not so when separate. If, on this, any one of the family was made a subject of magnetism by manipulation, that one would henceforth become the exclusive medium. This was manifested in a very marked manner in the family of Mr. Lyman Granger, of Rochester. "For a long time the answers could be obtained by any *two* of the family standing near each other; and there was no difference, we are informed, in the freedom of the answers, or particular preference manifested to have any particular members of the family present. At length, one of the daughters of Mr. Granger was placed under the influence of magnetism, and became clairvoyant. From that time, none of the family could get communications unless the daughter who was magnetized was present.

"The daughter does not require to be magnetized in order to hear them, but only to be present. There are a number of other families in Rochester who have the same manifestation, some very freely, and some only occasionally." * So the committee who investigated the case of the Fox girls report that *when the ladies were separated at a distance, no sound was heard; but when a third person was interposed between them, the sounds were heard.*

* See Capron and Barron's work, p. 40.

666. We have already seen that Mrs. Bushnell, the clairvoyant, went from the region of Rochester to Cincinnati, and conveyed the infection to that region of the West. Capron and Barron, speaking of its introduction into Auburn, thus remark:

"The first of its being heard in this city was when the youngest daughter of Mr. Fox visited our boarding-house. After she returned, it was heard for some time in the presence of several who had heard the sounds in her presence, and in a few months spread to several families, where it has gradually grown more free. Hardly a week passes without our receiving authentic information of some new place where these occurrences have commenced. We are informed of at least six families in Auburn who hear more or less of the same sounds.

"In almost every place where it has commenced there has been at first but a few sounds, and generally much more faint than after it becomes more common.

"*It is a very common occurrence in the family and social circles to be talking of some matter connected with this strange development, or some kindred subject.*"* It was this *talking* upon the marvellous phenomena, and the newspaper reports, that, of course, spread the contagion, and at once impressed it upon the nervous organisms of the susceptible; so that, wherever the local conditions favored,—wherever the mundane agent was sufficiently active in its emanation,—there the astonishing phenomena made their appearance.

667. In many places the phenomena burst forth at once on reading a newspaper account of what had occurred in other places. We have numerous facts of this character. Thus, for example, even in the city of Boston, Mrs. Syren W. Dickinson, in Fayette-street, had the rappings come "on the doors, sides of the room, in different parts of the house, on *reading an article, published in a Rochester paper, about the 'Mysterious Rappings.'*"† And here

* See Capron and Barron's work, p. 40.
† See Spiritual Philosopher, July, 1850.

it is also to be remarked that this lady had been a subject of pathetism under Mr. Sunderland.*

668. Mr. William Norris, of Ripley, Ohio, giving an account of the "rappings" in that place, says:† "*In a short time after the 'Spirit World'* (Mr. Sunderland's paper, in favor of the spiritual origin of the rappings) *made its appearance here, the spirits also came to my house, and rapped for admission.*" The "raps," it seems, "commenced on a box in the house, and then on the floor, and continued for at least one hour; and every evening, for nearly three weeks, it returned to the same room, *though*," he continues, "*we could get no intelligence from it.*"

In this case, also, there was a subject of mesmerism present. "When questioned with regard to the rappings, she says, 'Be patient; *it* will converse with you in time. *It* is not ready, or you have not faith enough to receive it yet.' Occasionally," he continues, "our clairvoyant answers in the place of rappings."

Thus by sympathetic influence this nervous affection has been propagated. Every paper in the country that has published the accounts has contributed its aid as a vehicle for its propagation; for the nervous organism of every susceptible person will unavoidably become impressed, on listening to or on reading such details.

669. But, when it is added to this that, here and there, in various sections of the Union, periodicals and pamphlets have been set afloat upon the bosom of the public current, freighted with professed messages from the phantom world, and casting abroad upon the breeze and the tides the marvellous miasms that taint the nervous organism, we have the more specific instrumentalities that have contributed to the propagation of the nervous infection.

The "Spiritual Philosopher" was, so far as we can learn, the first paper started in the country devoted expressly to the so-called spiritual manifestations. The first number,

* See Spiritual Philosopher, July, 1850.
† See "Spirit World," vol. II., p. 159.

published in July, 1850, in Boston, thus declares itself, in respect to these phenomena: "In respect to communications from the spirit world, addressed to man's external senses, it is certain the present age will form an epoch to which the hopes of generations long since passed away had been reaching forward. . . . . Henceforth, in a sense in which it never could be said before, the tabernacle of God is with men, and he shall dwell with them. Yes, O yes, here, in the midst of the spirits of the departed! The good and the true, having cast off the outer form, the spirits of our brothers, our sisters, our fathers and mothers, our children, mingle in our presence, and attract us to the contemplation of those bright mansions," &c. Thus it is taken for granted, in the outset, by one of the most notorious pathetizers of the day, that the "rappings" were made by actual spirits in another world; by our departed friends, — fathers, mothers, sisters, brothers, wives and children, — thus appealing at once not only to the organ of marvellousness, but exciting every social feeling; thus enlisting the strongest tendencies of human nature. Never was there a combination of more powerful specific pathematic influences, to secure the fulfilment of the law of all nervous epidemics. And yet it was affirmed and reäffirmed that the wonderful phenomena had nothing to do with pathetism, was entirely independent of it,—although pathetism was affirmed to be the science of sympathetic influences, both as to causes and effects, and although it was known that by the simple *reading* about the "manifestations" persons were at once haunted with the "raps."

670. It is shown by Dr. Kerner that those susceptible persons who came in rapport with the Seeress of Prevorst became afterwards tormented with the rappings; and that some, even on touching her when she had visions of spectres, became infected with the same deranged condition of the nervous system, as some persons will readily take the infection of the measles, the small-pox or the mumps.

671. The same has been everywhere manifested in the present epidemic. Persons would, on returning from a visit to a "medium," and on calling upon supposed spirits,

receive the "raps" as from the spirits. In this we witness the law of specific sympathetic influence on the nervous system in relation to the mundane agency.

672. It is to be borne in mind that the specific impression upon the nervous system produces a *peculiar condition* of that system, which, in its development in phenomenal display, exhibits the specific impression. The specific impression among us is that of supposed *spiritual* rappings; and, consequently, the same appears in phenomenal display.

673. It is the specific impression upon the nervous system that changes the condition of the latter, and brings it into relation with those mundane agencies under which the nerve-centres develop their characteristic conditions, without the direct agency of mind.

674. Pathetizers cannot be ignorant of the fact that persons have been so impressed, on simply reading an account of a case of trance or hysteria, as to fall into the same. Mr. Sunderland gives account of cases of trance that took place on reading his work on Pathetism; and we have given a case where his "Spiritual Philosopher" produced that condition in which the "raps" occurred spontaneously; and the same gentleman refers to a case in Boston where the "rappings" occurred in the same manner, on reading an account of the rappings in Rochester. He must have known, therefore, that his "Spiritual Philosopher" was in its influence a specific pathematic agency, and that one of the best possible means for extending the phenomena was to extend the circulation of his paper, devoted, as it was, to the propagation of the spiritual theory. He accordingly very honestly gives us the following answer to the question, "How shall we have the responses?"

675. "This question" says he,* "reaches us from various localities. Many scattered all over the land want to *hear* for themselves, and ask, 'How shall we, also, be favored as you have been?' Answer: Raise a club immediately for circulating the 'Spiritual Philosopher.' This is *the* answer which has often been given from the spirit world,

* See Spiritual Philosopher for Oct. 26, 1850.

Read the 'Spiritual Philosopher.' Circulate it among your neighbors. Just as soon as your neighborhood is prepared for these manifestations, you will have them. And the way to prepare them is to have them read a paper devoted, as this is, expressly to this subject, and containing, as it does, explicit messages from the spirit world." Thus the reading of the paper devoted to the spiritual theory of the rappings is acknowledged to have that specific pathematic influence upon the nervous system which induces the condition of mediumship. The supposed "explicit messages from the spirit world" here professed by the writer is a potentializing of his specific pathetism upon the marvellousness of his susceptible readers.

676. It is well known to all who have practised the art of mesmerizing or pathetizing that those individuals whose nervous systems have once been subjected to its control are more or less liable to fall into the same, or a like state, spontaneously. Now, there are hundreds of such cases in every section of the country,—persons who have been inducted into this extreme sensitiveness by the thousand and one lecturers on "Electrical Psychology," "Electro-Biology," "Mental Alchemy," "Etherology and Magic Eloquence," "Neurology," "Pathetism," "Mesmerism." The way has thus been prepared for our present epidemic. Indeed, this is acknowledged by the believers in spiritualism — by the most intelligent among them. They concede that the conditions required for eliciting the "manifestations" are magnetic or mesmeric conditions. Says Mr. Coggshall, in his work before quoted: "*The 'manifestations' occur where there is what is termed a magnetic circle.* Sometimes one person is a sufficient medium, sometimes *several are necessary.* The *media* are persons known as *clairvoyants*, or *impressible* persons — those *who come readily under magnetic influence.*" *

677. In the "History of the recent Developments in Spiritual Manifestations in Philadelphia, by a member of the first circle," the writer informs us (p. 14) that the means

* See Signs of the Times, p. 26.

made use of to induct the medium "are of a magnetic or mesmeric character," and which, as they are applied, carry "the subject deeper and deeper into a state of insensibility." These influences were brought to bear upon the nervous system of the medium in a circle expressly formed for the purpose of inducting mediums and obtaining the "manifestations."

678. This process of eliciting the phenomena by means of the magnetism of an organized circle is an important fact, which should by no means be left out of sight, as it has led to the development of many curious phenomena.

679. These circles have been formed in all parts of the country, and it has been found that where there was a perfect unity of feeling with regard to the object of the circle, phenomena of a more or less wonderful character have been evolved; not, however, without the presence of such persons as were readily subjected to the influence of physical and human influences. In order to prepare a "medium," or a person who shall exhibit the phenomena, it is required that he shall "give up all self-control, all resistance, and resign himself or herself to the entire direction and control" of foreign agencies — agencies supposed to be spirits. "Sometimes the process of preparation or development is easy and quick, at other times protracted and difficult, but it is always rendered more easy and much quicker by perfect resignation and entire non-resistance."*

680. Thus we have two classes of mediums: those who are quite naturally so,— who are spontaneously inducted on reading some marvellous account of the rappings, or who instantly catch the infection on visiting a medium,— and those who have to be inducted by a more or less protracted process of magnetizing, or pathetizing. As we have already seen, when Mr. Sunderland, in the absence of his daughter (who was the regular medium), desired to obtain the rappings, he entranced sensitive persons in the circles, *for this express purpose.*

681. And this is the specific pathematic agency that in

* Philadelphia History, above referred to, p. 11.

every instance has inducted the medium, whether by entrancing or without entrancing. It was this that inducted the Fox family, so as to enable them to obtain answers to questions. The mundane agent stood in the same relation to them that it does to a person who is a medium for the phenomena of rhabdomancy. The questioning of the sounds brought the brain into specific relation with the mundane power. For, as we have seen, it is only by the mundane emanations that the physical phenomena can be obtained, and only by the brain being brought into exact harmony with that power that the physical phenomena can be made to represent intelligence.

DEDUCTIONS.

First. It follows that, as all the conditions upon which the so-called manifestations of the present day depend are human and mundane, and opposite to the state of true manhood, we can in no wise attribute the phenomena to disembodied spirits.

Second. That, inasmuch as the present phenomena exhibit the same law of specific sympathetic propagation and nervous epidemical contagiousness of other nervous contagions, we can see in it no more than what past ages have developed, both in similar epidemics and in single and isolated cases.

Third. Hence the whole body of phenomena, including the past and the present, offer to the philosopher a new view of man and his relations to the sphere in which he lives, by neglecting which the deepest mysteries of human beings are left unsolved.

SD. LX